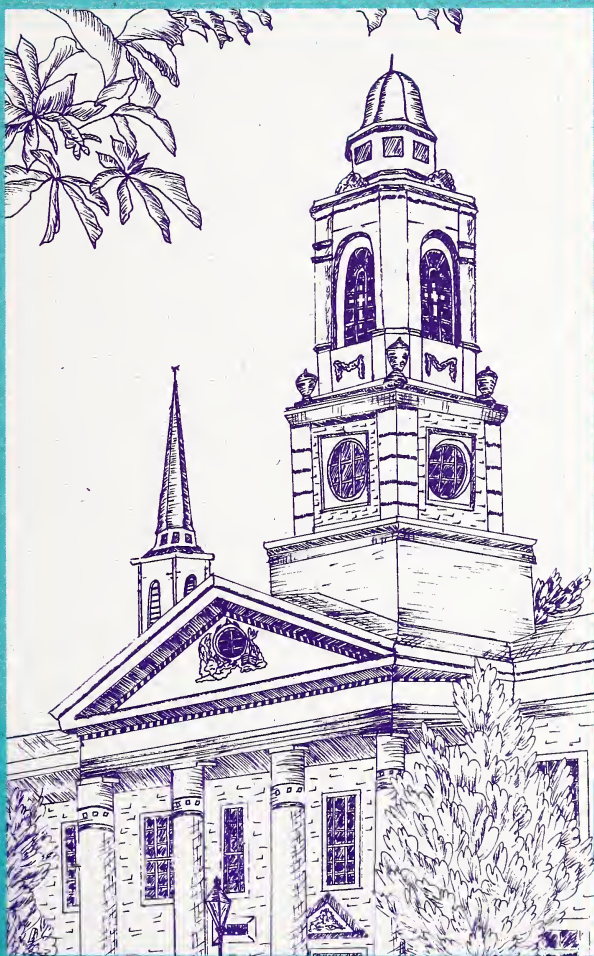


# Pittsburgh Theological Seminary



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1995/97

*Catalog 1995 - 1997*

*This catalog is a statement of the policies, personnel and programs of Pittsburgh Theological Seminary as projected by the responsible authorities of the Seminary. Pittsburgh Theological Seminary reserves the right to alter and change its policies, personnel and programs, without prior notice, in accordance with the Seminary's institutional needs and academic purposes. Complete statements of Pittsburgh Theological Seminary's policies and programs are found in the Seminary's Constitution, By-Laws, Academic Regulations and Board and Faculty Minutes.*

*Pittsburgh Theological Seminary admits qualified students of any race, color, national or ethnic origin and without regard to age, handicap, or gender.*

*Pittsburgh Theological Seminary is accredited by the Association of Theological Schools in the United States and Canada and the Middle States Association of Colleges and Secondary Schools.*

# Pittsburgh Theological Seminary

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## ***Catalog 1995-97***

616 North Highland Avenue  
Pittsburgh, PA 15206-2596  
Phone: (412) 362-5610  
1-800-451-4194 (Admissions Office)  
Fax: (412) 363-3260

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# Calendar

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## 1995-1996

### Term One

Orientation . . . . .	August 30-September 1
First Day of Classes . . . . .	September 5
Last Day of Classes . . . . .	November 10
Reading and Examination Period . . . . .	November 14-17

### Term Two

First Day of Classes . . . . .	November 27
Christmas Break . . . . .	December 19-January 1
Classes Resume . . . . .	January 2
Last Day of Classes . . . . .	February 19
Reading and Examination Period . . . . .	February 20-23

### Term Three

First Day of Classes . . . . .	March 4
Easter Break . . . . .	April 4-8
Last Day of Classes . . . . .	May 14
Reading and Examination Period . . . . .	May 15-20
200th Commencement . . . . .	May 21

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## 1996-1997

### Term One

Orientation . . . . .	September 4-6
First Day of Classes . . . . .	September 9
Last Day of Classes . . . . .	November 15
Reading and Examination Period . . . . .	November 18-22

### Term Two

First Day of Classes . . . . .	December 2
Christmas Break . . . . .	December 23-January 3
Classes Resume . . . . .	January 6
Last Day of Classes . . . . .	February 24
Reading and Examination Period . . . . .	February 25-28

### Term Three

First Day of Classes . . . . .	March 10
Easter Break . . . . .	March 27-31
Last Day of Classes . . . . .	May 20
Reading and Examination Period . . . . .	May 21-28
201st Commencement . . . . .	May 29

# ***I n t r o d u c t i o n***

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## ***Purpose***

Pittsburgh Theological Seminary is a graduate professional institution of the Presbyterian Church (U.S.A.). Located in the heartland of Presbyterianism and part of a thriving city, we seek to prepare men and women for pastoral ministry and Christian lay leadership in all phases of the Church's outreach.

Dedicated to excellence in theological education, the faculty strives to prepare graduates who will demonstrate both personal piety and the keenest possible intellectual understanding of the Gospel and its implications for individual and social living. Serious attention is given to the study of biblical languages and

exposition and to the teaching of theological, historical, ethical and practical disciplines for the successful and meaningful practice of ministry.

The Seminary is rooted in the Reformed history of faithfulness to Scripture and commitment to the Gospel of Jesus Christ. In keeping with our tradition, we continue our mission to be a caring and ecumenical community, to nurture personal faith and corporate worship, to promote global consciousness and service and to encourage students and faculty to relate their studies to the numerous styles of ministry emerging today.

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## ***Historical Background***

Pittsburgh Theological Seminary was formed in 1959 by the consolidation of two previously separate institutions: Pittsburgh-Xenia Theological Seminary of the United Presbyterian Church of North America and Western Theological Seminary of the Presbyterian Church in the United States of America. The union of the two denominations in 1958 led to the consolidation of the seminaries.

The history of the Pittsburgh-Xenia Theological Seminary began with the founding of Service Seminary in 1794 by the Associate Presbytery of Pennsylvania. Prior to that time the Presbytery had been dependent on a supply of ministers sent out from Scotland. The Reverend John Anderson, D.D., was elected as the first teacher of divinity and the school began with an enrollment of six students. Service Seminary moved twice, first to Ohio, where it became Xenia Theological Seminary and later to Missouri.

It merged in 1930 with a seminary which had been founded in Pittsburgh in 1825 and together they formed the Pittsburgh-Xenia Theological Seminary. This institution was later augmented by the resources of Newburgh Seminary, which was founded in New York City in 1805 by John Mitchell Mason.

The other branch of our pre-1959 history began with the establishment, in 1785 by Joseph Smith and in 1787 by John McMillan, of classical academies in Washington, Pennsylvania.

From these, in 1825, the General Assembly of the Presbyterian Church in the United States of America, created Western Seminary. It was indeed a western seminary in 1825, the task of which was to furnish a ministry for the rapidly opening frontier territories along the Ohio River.

Since the 1959 consolidation, Pittsburgh Theological Seminary has been located on the old Pittsburgh-Xenia Seminary campus in the Highland Park/East Liberty section of Pittsburgh.

---

## ***Pittsburgh***

The City of Pittsburgh, in southwestern Pennsylvania, is built on and surrounded by the broken hills and wooden slopes which run along its three rivers.

Downtown Pittsburgh, located at the point where the Allegheny and Monongahela Rivers merge to form the Ohio, is one of the largest corporate headquarters cities in the United States and the home to such important firms as ALCOA, PPG Industries, USX, Heinz and Westinghouse Electric Corporation. Pittsburgh is easily accessible via modern systems of air, rail and ground travel.

Urban renewal in the city, much acclaimed in recent decades, has included the arts and education as well as physical rehabilitation. An internationally acclaimed symphony orchestra along with resident opera, ballet and theater companies perform regularly in the lavish Heinz Hall for the Performing Arts and in other city theaters. The city is also the steward of several important art collections and museums. Carnegie Central Library has eighteen branches and a suburban Bookmobile service and there are also private and specialized libraries in the area which are often open to the public. Its educational and cultural standard has contributed much to Pittsburgh's listing in the Places Rated Almanac, as one of America's "most livable cities" every year since 1985.

The City of Pittsburgh is the scene of Western Pennsylvania's largest and most important educational complex. Pittsburgh Theological Seminary is associated through the Pittsburgh Council on Higher Education with nine colleges and universities in the city. The cluster of educational institutions in Pittsburgh provides an atmosphere of intellectual growth and offers frequent lectures on a variety of subjects, which interested persons may attend.

Through the wide scope of field education and other work opportunities, students from the Seminary are involved in many different areas of Pittsburgh. Students serve as pastors in inner-city and suburban churches, as chaplains in hospitals and in county and state penal institutions, as campus ministers and in many other positions which affect the life of the city and its people. Pittsburgh Seminary endeavors to make good use of the many resources for theological education which are available in the metropolitan area. The Seminary also attempts to be an active resource for the city through the stewardship of its facilities and the creative leadership of the members of the Seminary community.



# Academic Programs

**Q:** May I attend the Seminary on a part-time basis?

**A:** Yes, you can. A number of our students are doing so.

**Q:** Are there evening and weekend classes?

**A:** There are evening classes (see page 14); weekend classes are offered through the Metro-Urban Institute.

**Q:** How are classes scheduled; must I be on campus every day?

**A:** Languages meet most frequently; M,W,F. Most other classes meet either M,W or T, Th. Typically, evening classes are complete in one session per week.

**Q:** Does the Seminary help with placement?

**A:** Yes. Our placement office has a very high level of success. See page 14.

---

## ***The Master of Divinity Degree (M. Div.)***

Studies leading to the Master of Divinity degree are designed to prepare men and women for the various ministries of the Presbyterian Church (U.S.A.) and other denominations. It is a fundamental assumption of the Master of Divinity program that preparation for the ministry cannot be separated from engagement in ministry itself. Thus, the Master of Divinity curriculum is designed to integrate theological studies and the work of ministry so that theory and practice, academy and parish, become complementary components in the educational process.

Admission requirements and procedures for the Master of Divinity Degree are outlined in the Section on Admissions (see page 121).

One hundred and eleven (111) term hours are required for the Master of Divinity degree. When followed on a full-time basis, the program is normally completed in three academic years. Student Pastors are required to spread their degree work over four academic years.

One Biblical Language is required for graduation with the M.Div. degree. Some denominations, including Presbyterian Church (U.S.A.), require a year of each language. In preparing for Christian ministry, the development of a broad spectrum of knowledge along with a competence in basic pastoral abilities is required. At Pittsburgh Theological Seminary it is understood that this basic professional competency includes:

- The ability to understand and make use of the basic documents of faith, i.e., Scripture, creeds and traditions of the church.
- The ability to think theologically through familiarity with methods and content of Christian thought.
- The ability to communicate clearly through preaching, teaching, and writing, and to provide leadership and counsel in the service of the church.
- The ability to understand in theological terms the sociological, ideological and political aspects of the cultures in which the church ministers.
- The ability to practice ministry in an appropriate professional style.

---

## ***The Master of Divinity Curriculum***

**Q:** Am I required to take these courses in this order?

**A:** No. This is a suggested order. You can work out the details with your advisor.

### ***Junior Year***

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#### **Term I**

- Spiritual Formation
- Biblical Introduction<sup>1</sup> (OT01 or NT01)
- Historical Studies I
- Language

#### **Term II**

- Biblical Introduction<sup>1</sup> (OT02 or NT02)
- Historical Studies II
- Language
- Elective

#### **Term III**

- Introduction to Systematic Theology<sup>2</sup>
- Historical Studies III
- Exegesis
- Elective

### ***Middler Year***

---

#### **Term I**

- Pastoral Studies I: Education
- Introduction to Ethics<sup>3</sup>
- Elective (Language)
- Elective
- Theological Reflection on Ministry<sup>4</sup>

#### **Term II**

- Pastoral Studies II: Pastoral Care
- Christology
- Elective (Language)
- Elective
- Theological Reflection on Ministry<sup>4</sup>

#### **Term III**

- Pastoral Studies III: Homiletics
- Church and Society: Local
- Elective (Exegesis)
- Elective
- Theological Reflection on Ministry<sup>4</sup>

### ***Senior Year***

---

#### **Term I**

- Church and Society: Global
- Church and Sacraments
- Elective
- Elective

#### **Term II**

- Elective
- Elective
- Elective
- Elective

#### **Term III**

- Biblical Theology
- Elective
- Elective
- Elective

<sup>1</sup> Students must take one Biblical Introduction in each Testament.

<sup>2</sup> Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology.

<sup>3</sup> Required elective in ethics must be taken after completion of Introduction to Ethics.

<sup>4</sup> Required course carrying one hour credit for each term.

## ***Suggested Four-Year Master of Divinity Program for Student Pastors and Persons Employed Full Time***

**Q:** I am interested in pastoral counseling. Does the Seminary offer a speciality in it?

**A:** Students interested in pastoral counseling can satisfy that interest by tailoring their course selections within the regular M.Div. program. Plan to emphasize Pastoral Care courses, *Church and Ministry* (p. 67) and *Ethics* (p. 79). In addition you may consider taking advantage of our cross registration privileges with Pitt and Duquesne Universities to take such courses as *Adolescent Psychology* or additional spiritual foundation offerings.

### ***First Year***

#### **Term I**

- Spiritual Formation
- Historical Studies I
- Language

#### **Term II**

- Biblical Introduction<sup>1</sup> (OT02 or NT02)
- Historical Studies II
- Language

#### **Term III**

- Introduction to Systematic Theology<sup>2</sup>
- Historical Studies III
- Exegesis

### ***Second Year***

#### **Term I**

- Pastoral Studies I: Education
- Biblical Introduction<sup>1</sup> (OT01 or NT01)
- Introduction to Ethics<sup>3</sup>
- Theological Reflection on Ministry<sup>4</sup>

#### **Term II**

- Pastoral Studies II: Pastoral Care
- Christology
- Elective
- Theological Reflection on Ministry<sup>4</sup>

<sup>1</sup> Students must take one Biblical Introduction in each Testament.

<sup>2</sup> Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology.

<sup>3</sup> Required elective in ethics must be taken after completion of Introduction to Ethics.

<sup>4</sup> Required course carrying one hour credit for each term.

#### **Term III**

- Pastoral Studies III: Homiletics
- Church and Society: Local
- Elective
- Theological Reflection on Ministry<sup>4</sup>

### ***Third Year***

#### **Term I**

- Church and Sacraments
- Elective (Language)
- Elective

#### **Term II**

- Elective
- Elective (Language)
- Elective

#### **Term III**

- Biblical Theology
- Elective (Exegesis)
- Elective

### ***Fourth Year***

#### **Term I**

- Church and Society: Global
- Elective
- Elective

#### **Term II**

- Elective
- Elective
- Elective

#### **Term III**

- Elective
- Elective
- Elective

---

## ***Master of Divinity Regulations***

### **Equivalency Examinations**

At the heart of the curriculum in the Master of Divinity program is a core of required courses. Ordinarily all students in the program will take these courses. However, in certain circumstances a student may be excused from a required course. Requests should be submitted to the Dean's Office. The faculty in the field from which the student wishes to be excused will design appropriate tests and have authority to determine whether the student has sufficient mastery for the course to be waived. Waived courses will be listed on the transcript, showing that the requirement was fulfilled, but no credit hours will be given.

### **English Bible Examination**

Passing an examination on the content of the English Bible is required for graduation. This examination is offered annually. Although this requirement may be met as late as the third year, it is recommended that students take the examination in the first year of Master of Divinity studies.

### **Field Education Requirement**

Field education at Pittsburgh Theological Seminary assists students in learning about the practice of ministry through direct involvement in congregations and other settings, under the direction of experienced field supervisors.

Master of Divinity students must complete one year of supervised field education in a setting approved by the Director of Field Education. This requirement is normally fulfilled in the middler year while students are enrolled in the Pastoral Studies sequence of courses so that students can use their field placements as laboratory settings for specific assignments in those courses. During this year students are also required to participate in a weekly seminar for theological reflection on their experiences, under the guidance of a member of the faculty.

The Field Education Program is designed to help students gain acquaintance with a wide variety of ministerial activities, skill in selected tasks, sensitivity to the dynamics of pastoral relationships, awareness of the social context of ministry and theological perspective upon the various aspects of the practice of ministry.

A detailed learning agreement, developed by each student in conjunction with his or her field supervisor, coordinates these educational objectives with the needs of the church or agency to be served and provides a basis for a shared evaluation of progress at later points in the year. This requirement has been fulfilled when the final evaluation has been completed by supervisor and student and accepted by the Director of Field Education. This information is shared with the student's sponsoring judicatory only when confidentiality is assured.

Students in the field education program are expected to give approximately ten hours of service in the field per week. Time spent with the field supervisor and in staff meetings should be included in this total, but time spent in travel to and from the field is not to be counted.

Field education placements are negotiated with the intent of broadening each student's range of experiences in order to contribute to his or her personal and professional growth. Placements in hospitals and other service agencies can sometimes be arranged for students who anticipate an institutional ministry after graduation.

### **Course Load**

Student pastors and persons employed full-time are ordinarily required by the seminary to extend their program to more than three years, taking no more than nine credits per term instead of the normal twelve, to compensate for the amount of time required by their other work. An example of the four-year sequence of courses is listed on page 10.

### **Internships**

Internships in a wide variety of settings are available. Summer internships include pastorates, youth assistantships and placements in summer camps, parks and secular agencies.

Full-time internships of nine to fifteen months duration in congregations or specialized settings also provide excellent learning opportunities and can be taken for credit to fulfill the field education requirement. Such internships, usually taken between the middler and senior years, are required by some denominations. Opportunities are kept on file in the Office of Field Education.



### **Other Field Experiences**

Supervised field education, usually scheduled in the middler year, is also possible in the junior and senior years as well.

Students may continue in the same placement for a second year if they are assigned new and more responsible tasks. Occasional preaching under the auspices of the Preaching Association is also available. Field work which is not subject to the same standards of supervision and evaluation can also be arranged for students who require additional experience. Entering students are cautioned to limit field work and community involvement so that their academic studies will not be put in jeopardy.

### **United Methodist Studies**

Candidates for full Conference membership and ordination as elders in The United Methodist Church must complete courses dealing specifically with United Methodism, which include three credit hours each in history, doctrine and polity (Book of Discipline of The United Methodist Church, 1992, par. 424).

Pittsburgh Theological Seminary offers the following courses to meet this requirement: CH42 History of Methodism, TH49 United Methodist Doctrine and AD29 United Methodist Polity. These courses are certified by the Division of Ordained Ministry, Board of Higher Education and Ministry, The United Methodist Church. Several elective courses also enhance the studies of United Methodist studies.

### **Thesis Option**

At the completion of 60 hours of course work, a student with a cumulative grade point average of at least 3.5 can petition the Dean to be admitted to the Thesis Option, using the Thesis Option Petition Form available in the Dean's Office. Admission to the Thesis Option is by vote of the Faculty upon recommendation by the Dean. The Dean negotiates the assignment of members of the Faculty as advisors. Once admitted to the Thesis Option, a student registers for three (3) consecutive terms totaling nine (9) credit hours for Thesis Research. A letter grade is given for each term for the appropriate amount of work done as determined by the advisor.

### **Placement for Graduating Seniors**

The Placement Office exists to assist graduating seniors in locating appropriate situations of service in ministry. Senior Seminars on dossier writing, interview skills, and candidacy requirements are held, culminating in an early spring Face-to-Face event during which Presbyterian seniors interview with Pastor Nominating Committees. The Office also distributes seniors' PIF Part I's to all presbyteries in the denomination.

The Placement Resource Center houses an inventory of Church Information Forms, Opportunity Lists and audio-visual equipment for sermon critique and distribution to interested committees. The Placement Office also coordinates visits to the Seminary by church officials, pastors and Pastor Nominating Committees through the year. Contacts for students of other denominations are made according to their particular needs. When possible, the Seminary also assists alumni/ae who are seeking new challenges in ministry.

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### ***Evening Program***

The Master of Divinity and Master of Arts degrees can be obtained through an alternative evening program. The program is designed for students who must maintain their full time employment while pursuing a seminary education. This would include persons presently in non-church-related work who are intending to pursue a church vocation as well as those pastors and educators presently serving churches, but who have not earned a seminary degree. The program might also be used by active church members who are interested in serious theological study, but do not intend to pursue a church vocation.

The alternative evening program assumes that students will take two three credit classes per term

(18 credits per year) rather than the regular four classes per term. Master of Divinity students can complete their required classes in four years and then move on to two years of electives, graduating at the end of six years with the 111 hours required for the degree. Master of Arts students can likewise take two three credit classes per term and complete the 72 hours required for that degree in four years rather than the usual two.

All classes, evening and day, are available to all students. Persons who begin the evening program and later decide to move to the day program are welcome to do so. Evening students who determine that they can handle more than two courses per term may do so.

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## ***Proposed Evening Program***

### ***1995-1996***

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#### **Term I**

- Spiritual Formation
- Historical Studies I\*

#### **Term II**

- Biblical Introduction<sup>1</sup>\*  
(OT02 or NT02)
- Historical Studies II\*

#### **Term III**

- Introduction to  
Systematic Theology<sup>2</sup>\*
- Historical Studies III\*

### ***1996-1997***

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#### **Term I**

- Greek
- Biblical Introduction<sup>1</sup>\*  
(OT01 or NT01)

#### **Term II**

- Greek
- Christology\*

#### **Term III**

- Greek Exegesis
- Church and Society: Local

### ***1997-1998***

---

#### **Term I**

- Pastoral Studies I: Education
- Introduction to Ethics<sup>3</sup>\*
- Theological Reflection on Ministry<sup>4</sup>

#### **Term II**

- Pastoral Studies II: Pastoral Care
- Church and Society: Global
- Theological Reflection on Ministry<sup>4</sup>

#### **Term III**

- Pastoral Studies III: Homiletics
- Biblical Theology
- Theological Reflection on Ministry<sup>4</sup>

### ***1998-1999***

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#### **Term I**

- Hebrew
- Church and Sacraments\*

#### **Term II**

- Hebrew
- Elective

#### **Term III**

- Hebrew Exegesis
- Elective

\* Master of Arts degree requirements. One Ethics Elective is also required.

<sup>1</sup> Students must take one Biblical Introduction to each Testament.

<sup>2</sup> Required elective in systematic theology must be taken after completion of Introduction to Systematic Theology.

<sup>3</sup> Students are required to take an elective in Ethics after completion of Introduction to Ethics.

<sup>4</sup> Students will register for these additional credits (one hour per term) during the academic year they are engaged in field education.

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### ***The Master of Divinity/Master of Social Work Dual Degree Program***

To encourage and equip women and men to engage in social work both in and out of the church and to provide opportunities in social work for students who feel a call to practice within a church setting, Pittsburgh Theological Seminary and the University of Pittsburgh Graduate School of Social Work have developed a program offering the Master of Divinity/Master of Social Work Dual Degree.

The dual effort enables students to receive both the M.Div. and the M.S.W. in four years of post baccalaureate study instead of the usual five. Nevertheless, the dual program provides a full course of study in both theology and social work. This is effected by equating certain courses now taught in both schools, by making provision for courses taken in one school to count as electives in the other and by developing specialized field placements.

The curriculum of the Graduate School of Social Work encompasses studies in four major curriculum areas or "clusters": Health/Mental Health; Juvenile and Criminal Justice; Poverty and Associated Problems; and Children and Youth.

Candidates for the dual degree who enter the program through the Seminary will concentrate on theological studies during the first two years. Application should be made to the University of Pittsburgh Graduate School of Social Work during the first term of the second year at the Seminary. The third and fourth years will be spent predominantly at the School of Social Work, but one course per term will be taken at the Seminary. Should a student elect to terminate the dual degree program before its completion and seek only one degree, he or she will be required to complete all of the work ordinarily required for that degree.

Inquiries regarding the Graduate School of Social Work and requests for Social Work catalogs should be addressed to:

*Director of Admissions  
Graduate School of Social Work  
University of Pittsburgh  
Pittsburgh, Pennsylvania 15260*

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### ***The Master of Divinity/Master of Library Science Dual Degree Program***

In 1968, Pittsburgh Theological Seminary and the School of Library and Information Science of the University of Pittsburgh established a cooperative program to train men and women in theological librarianship. The program, designed to be completed in four years, culminates in two degrees, the M.Div. from Pittsburgh Theological Seminary and the M.L.S. from the University of Pittsburgh.

Students usually take the first part of their work at the Seminary and begin work at SLIS in their third year. Students are required to take the following courses at SLIS: LIBSCI 2087 (Theology Resources and Services), three credits of LIBSCI 2021 (Field

Experience) at the Seminary's Barbour Library, and three credits of LIBSCI 2019 (Individual Research) in a theology related topic. At the Seminary, students will take several bibliographic courses to fulfill requirements for the degree program.

For more information about the dual degree program contact Dr. Stephen Crocco at the Seminary. Inquiries regarding SLIS should be addressed to:

*Director of Admissions  
School of Library and  
Information Science  
LIS Building  
University of Pittsburgh  
Pittsburgh, Pennsylvania 15260*

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### ***The Master of Divinity/Master of Business Administration Dual Degree Program***

Management of the life of the church, in larger congregations and in regional and national agencies, increasingly requires familiarity with business practices and the availability of some people who are able to combine professional knowledge and experience in the traditions of Christian ministry and in the area of business administration. In addition, only acquaintance

with the actual theory and practice of business administration can enable the Christian minister to make informed contributions to the reality of business life in our time.

Therefore, Pittsburgh Theological Seminary and the Graduate School of Business at the University of Pittsburgh have developed a program for a dual degree, the M.Div./M.B.A.



By adopting a four year plan of study at the Seminary, and by using primarily evening M.B.A. courses, a candidate for this dual degree can accomplish all necessary requirements within four years.

For further information on the curriculum and admissions requirements at the Graduate School of Business, write to:

*The Dean's Office  
Graduate School of Business  
The University of Pittsburgh  
Pittsburgh, Pennsylvania 15260*

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### ***The Master of Divinity/Master of Health Administration or Master of Public Health Dual Degree Program***

This dual degree program with the Graduate School of Public Health at the University of Pittsburgh is designed to be completed in five years. It is part of greatly increased interest in coordinated work in medicine and theology, and it provides for the need to have fully qualified experts who are able to combine the Christian ministry with the expanding fields of Health Administration and Public Health.

The program leads to two degrees, the M.Div. and either the Master of Health Administration (M.H.A.) or the Master of Public Health (M.P.H.).

For further information write to:

*The Dean  
Pittsburgh Theological Seminary  
616 North Highland Avenue  
Pittsburgh, Pennsylvania  
15206-2596*

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### ***The Master of Divinity/Juris Doctor Dual Degree Program***

In 1983, the School of Law at Duquesne University and Pittsburgh Theological Seminary established a dual degree program leading to the M.Div. and Juris Doctor (J.D.) degrees.

In the Judaeo Christian tradition the contact is very close between justice and law, and the ministry of the people of God. The practice of ministry is frequently intertwined with the administration of law. Graduates of the program are

expected to work in a wide array of professional tasks, such as law firms which specialize in serving religious institutions as clients, church boards and agencies, and parish ministries of various kinds.

Due to the nature of the professional requirements of the practice of law and ministry, neither the School of Law nor the Seminary can surrender any of their required courses. However, while separate

completion of both degrees would normally take six years, the dual program allows for the completion of both degrees in five years by permitting work done in one institution to count for credit in the other institution. The School of Law may award elective credits not to exceed nineteen in the day division and fifteen in the evening division for some Seminary courses; the Seminary may award elective credits for courses taken at the School of Law up to eighteen hours. The faculties have drawn up a list of courses which are

agreed upon to be credited by the other institution. This list is available upon request.

Admission into the program is determined by each institution separately; admission into one institution does not guarantee admission to the other. Inquiries concerning the Law School at Duquesne University should be sent to:

*Director of Admissions  
School of Law  
Duquesne University  
Pittsburgh, Pennsylvania 15282*

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### ***The Master of Divinity/Master of Science (Public Management and Policy) Dual Degree Program***

The School of Urban and Public Affairs (SUPA) at Carnegie Mellon University and Pittsburgh Theological Seminary began in 1983 offering a dual degree program leading to the two degrees of Master of Divinity (M.Div.) and Master of Science in Public Management and Policy (M.S.).

Through the recognition by each institution of work performed in the other institution for advanced standing, the program can be completed in four years. Normal completion of each degree program independently would require five years. Admission is determined separately by each institution; admission to one institution does not guarantee admission into the other.

Public Management and Policy is increasingly required for the practice of ministry at all levels. The dual degree program seeks to prepare persons as experts in urban policy and management as well as theology in order to establish a group of specialists ready to serve the church as practitioners and consultants through a combination of expertise which is constantly in demand.

Inquiries concerning the SUPA part of the program should be directed to:

*The Dean  
School of Urban and Public Affairs  
Carnegie Mellon University  
Pittsburgh, Pennsylvania 15213*

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### ***The Master of Arts (Religious Education)/Church Music Dual Degree Program***

Pittsburgh Theological Seminary and The School of Music at Duquesne University established a dual program in Church Music and Christian Education in 1983. The program culminates in an M.A. degree in Church Music and Christian Education which is awarded by Pittsburgh Theological Seminary.

The program can be completed in three years. Admissions are to be determined by each participating institution separately; admission into one institution does not guarantee admission by the other institution.

The curriculum is designed to prepare qualified persons to minister to local parishes both musically and educationally. A combination of these forms of ministry is often found desirable and practical.

Inquiries concerning the School of Music should be addressed to:

*Director of Graduate Studies  
School of Music  
Duquesne University  
Pittsburgh, Pennsylvania 15282*

**Q:** What's the difference between a Master of Divinity (M.Div.) and a Master of Arts (M.A.)?

**A:** The M.Div. is a 3 year degree, includes a language requirement and is designed for people who plan to be ordained. The M.A. is a 2 year degree and is designed for people who plan a Religious Education emphasis, are seeking a Master's degree in route to Ph.D. work or want a degree primarily for their own edification.

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## ***The Master of Arts Program (M.A.)***

The Master of Arts Program is designed for men and women who wish to engage seriously in religious studies at the graduate level, but who do not need the full range of courses required in the Master of Divinity Program. The goals of this course of studies include:

1. Providing the opportunity for an academic inquiry into some aspects of the Christian religion.
2. Enabling students to concentrate their studies in one or, at most, two areas of research, under the guidance of a member of the faculty, in preparation for the writing of a thesis.
3. Affording specialized work in the field of Christian Education (see Religious Education Emphasis).

Seventy-two (72) term hours of studies are required for the degree. Thirty hours are to be distributed as follows:

### **Bible**

*Nine hours:* OT01 or OT02 and NT01 or NT02; and one elective.

### **History**

*Six hours:* CH01 or CH02 or CH03.

### **Theology**

*Six hours:* TH01 and TH02 or TH03

### **Ethics**

*Six hours:* ET01 and one elective.

### **Sociology of Religion**

*Three hours.*

*NOTE: Up to twelve hours may be taken through other schools in the Pittsburgh Council on Higher Education ( see page 34).*

Normally, two years of full time academic work are needed to complete the program. There is a five year statute of limitations. M.A. candidates may apply for transfer to the M.Div. program at any time prior to the awarding of the M.A. degree; but once the degree has been awarded, courses credited toward the M.A. may no longer be used for the M.Div.

All candidates are required to write an M.A. thesis, which will normally be between eighty and one hundred pages in length. Up to six hours of credit may be received for Independent Study done as research for this project under the direction of the Thesis Adviser, who must be a member of the faculty. It is the responsibility of the candidate, with the assistance of the Director of M.A. Studies, to select an appropriate Adviser, who should agree to work closely with the candidate. Written agreement to do so should be in the hands of the candidate by the Spring preceding expected graduation, since the Thesis will be due at the end of Term II of the graduation year.

### **Religious Education Emphasis**

A special track which emphasizes religious education is available for M.A. candidates who wish to prepare for non-ordained educational ministries. Their courses of study should reflect the balance of studies described above. Some work can be taken at the School of Education of the University of Pittsburgh. Choice of such courses will be made in consultation with the Education faculty of the Seminary. The M.A. thesis is required as above and will be completed with an Adviser approved by the Education faculty of the Seminary. At least six but no more than nine term hours must be taken in supervised field education. Arrangements for such work will be made through the Director of Field Education in consultation with the Director of M.A. Studies, and credit will be granted as Independent Study courses taken with the Education faculty.



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## ***The Master of Sacred Theology Degree Program (S.T.M.)***

Studies leading to the Master of Sacred Theology Degree are designed to provide an opportunity for continued academic work beyond the Master of Divinity Degree. The degree has a twofold purpose: continuing or returning students may (1) specialize in a particular area of interest, or (2) develop a more informed and relevant approach to Christian service.

Admission to the Master of Sacred Theology degree program is predicated on holding a Master of Divinity degree or its equivalent.

A candidate for the S.T.M. degree must complete the equivalent of at least thirty-six (36) credit hours of graduate studies beyond the Master of Divinity degree.

- A thesis of at least 100 pages (approx. 25,000 words) in the selected field of study is required. The format will follow the standards set in Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. In some cases a project may be substituted for the thesis. International students for whom English is a foreign language may request permission to write the thesis in their mother tongue.

- Nine hours of course work must be taken in advanced seminars designed for post M.Div. students (see section on Course Descriptions, page 97).
- Nine hours will be devoted to the completion of the thesis or project.
- The remaining eighteen hours are elective courses and should be concentrated in the selected field of study.
- Not more than twelve hours of the elective courses may be taken at other accredited institutions with the adviser's approval.

It is the responsibility of the candidate, with the assistance of the Director of the S.T.M. program, to select an appropriate Thesis Adviser from the members of the faculty who shall agree to work closely with the candidate. A candidate may request a second reader, normally from the members of the faculty. In case of dispute concerning standards the Director will adjudicate.

**Q:** *What's the difference between a Doctor of Ministry (D.Min.) and a Doctor of Philosophy (Ph.D.)?*

**A:** *The D.Min. is a non-residential program for people who have already been in ministry for at least three years and are seeking a degree which will enhance their on-going work. The Ph.D. is primarily for people who plan to teach on the graduate or undergraduate level, or engage in some other kind of scholarly endeavor.*

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## **Doctor of Ministry Program (D. Min.)**

### **Purpose**

Developing competency in ministry is a process in which clergy are engaged throughout their lives. The Doctor of Ministry Degree is designed to facilitate this process through systematic and disciplined study that will lead to a demonstrably higher level of competence in integrating all aspects of ministry.

The program utilizes ministry related studies, papers, projects and other assignments to improve proficiency in such areas as:

1. Defining and analyzing complex situations in ministry to understand the various factors involved and to identify opportunities for effective service.
2. Organizing insights from biblical studies, theology and the social sciences to address issues involved in one's ministry.
3. Taking responsible action with a deeper grasp of homiletical, educational, counseling and administrative insights enhanced by a biblical, historical and theological heritage.
4. Evaluating actions and their outcomes from a variety of perspectives.

Doctor of Ministry candidates select one of the following tracks: Parish Focus, Reformed Focus or the Pastoral Care Focus.

All the focuses are designed so they may be completed in three academic years. Thirty (30) credit hours of course work are required for graduation. In addition, a doctoral project valued at six credit hours must be completed. These projects should arise out of a specific situation, issue or problem in the candidate's ministry and demonstrate the ability to integrate theological resources with the practice of ministry. All work must ordinarily be completed by the end of the fourth year after matriculation, unless an exception is granted by the Doctor of Ministry Committee.

Admission requirements and procedures for the Doctor of Ministry Degree are outlined in the section on Admissions (see page 125).

### **Scheduling Options**

In order to meet the different schedules of ministers, two time options are offered each year for the Parish Focus. Option I classes meet on the Pittsburgh campus every Monday for four terms. Two seminars or colloquia are taken each ten week term. Option II is designed to accommodate students who live beyond commuting distance from Pittsburgh. It concentrates study in four two week sessions, extending over two years.

Two seminars or colloquia are taken in each session. Guided reading lists are sent to students several weeks in advance of the sessions to allow for adequate preparation.

On occasion, satellite sites for Option II groups in the Parish Focus are used for the required seminars. Ordinarily, these sites are located in the Middle Atlantic States. However, all students must enroll in the Proposal Colloquium and the Biblical Seminar on the Pittsburgh campus. For further information contact the Doctor of Ministry Office.

### **Collegiality**

Clergy who enroll in a focus during a particular term remain together during their seminars and the colloquium. Other students are not usually added to the group. This assures a high level of collegiality and trust and facilitates the peer learning which is essential to the program.

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## ***Parish Focus***

The Parish Focus is designed to involve the student's ministerial setting in all phases of the program. These include the Seminar Phase, consisting of six seminars looking at various areas of ministry; the Colloquium, in which the nature of the doctoral project is developed; and the Major Project Phase involving two elective courses, the implementation of the project and the writing of the doctoral paper.

While most ministers who elect the Parish Focus serve congregations, others with specialized ministries have found it a flexible vehicle adaptable to their own situation. These have included denominational posts, ecumenical agencies, prison work and various school ministries. In every case, however, the clergy person must intentionally involve his or her people in the program of study. This insures that the people as

well as the student benefit directly from the Doctor of Ministry Program.

This involvement proceeds through a local committee chosen by the student. In the Seminar Phase, the committee discusses the program with the Director during a visit to the church and prepares a mission statement. This statement is used to guide the student's appropriation of course work and becomes part of the data used to select and define the major project. During the Colloquium Phase, the committee consults with the student concerning possibilities for the major project. In the Major Project Phase, the committee works with the candidate in implementing the project. This project may take place at the parish level, the denominational level, or the ecumenical level, depending on the minister's situation.

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## ***Required Courses in the Parish Focus***

### ***DM01 Doctrine of Church and Ministry***

This core seminar focuses on the theology of the church, with special emphasis on implications for the practice of ministry. Theology is understood and applied in light of specific situations in the candidate's ministry.

### ***DM02 Pastoral Care***

Theological and psychological insights are focused on the theory and practice of caring, with case studies furnished by the students.

**DM03 Homiletics**

This is an advanced course in the theory and practice of preaching in the context of worship, with student input central to the seminar.

**DM04 Administration**

Issues in church administration, including the development of stewardship and lay leadership, are addressed in light of theological criteria and administrative theory.

**DM05 Education**

This course is designed to introduce clergy to contemporary discussions about the educational ministry of the church and provide disciplined ways of thinking about that ministry, particularly in the congregational setting.

**DM06 Congregational and Community Issues**

A case method is used to consider problems confronting the church in society, with the discipline of Christian ethics as a major resource.



*John Mehl*

**DM07 Proposal Colloquium**

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops a proposal in consultation with peers and faculty.

**DM08 Biblical Seminar**

This seminar provides a study of basic themes and ideas that appear in both the Old and New Testaments, and of the ways in which these relate to issues in church and ministry. The relationship of these themes to the problems students are considering for their Major Projects will also be discussed.



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## ***Reformed Focus***

This Focus is designed to cultivate the Reformed emphasis on the minister as a theological leader of the church. The adjective "theological" calls attention to the formative role theological reflection and knowledge ought to have in the practice of ministry. The substantive "leader of the church" indicates that the context of the theological reflection that is needed must be the church's unceasing struggle to live out all dimensions of faithful service to Jesus Christ.

The goal of the program is to develop the ability of participants to formulate theologically based actions directed toward "the great ends of the church," as these ends have been understood in the Reformed tradition. To accomplish this purpose six "core" seminars develop the student's awareness and understanding of Reformed contributions in the areas of biblical studies, theology, ethics and worship. In addition to these seminars, the Proposal Colloquium and nine hours of electives are required for the degree.

Three of these elective credits must be in the discipline most germane to the "practical" aspect of the student's project (education, pastoral care, homiletics, administration, etc.). Three other elective credits must be in one of the disciplines contributing to the "biblical and theological" chapter of the doctoral paper. The final three elective credits are at the discretion of the student and the major adviser, and should be considered additional research for the project.

The structure of this focus is similar to the Parish Focus. It includes a Seminar Phase, involving the six "core" seminars, the Colloquium Phase, in which the design of the doctoral project is worked out, and the Major Project Phase, involving the completion of electives, implementation of the project and writing of the doctoral paper. A local committee participates in drafting a mission statement that informs the student's project. The committee also functions as a sounding board for the student in the planning, execution and evaluation of the project.

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## *Required Courses in the Pastoral Care Focus*

### **DM40 Reformed Theology**

This course provides a systematic analysis of the ways in which different types of theology within the Reformed tradition have dealt with some of the most important doctrines of the Christian faith. Among the variations studied are the "high Calvinism" of the Synod of Dort; the Amyraldian theology; "federal" theology; the Princeton School; the Mercersburg theology; and representative "liberal," "neo-orthodox," and "evangelical" Reformed theologians. Doctrines considered include the concept of the "sovereignty" of God; the covenant of grace; the atonement of Christ; grace and "free will"; the Church as the "communion of saints" and the Kingdom of God.

### **DM41 Biblical Authority and Interpretation in the Reformed Tradition**

This course is designed to help students synthesize the most important ingredients that must go into a responsible presentation of biblical teaching in the Reformed tradition today. These include the history of the

Christian canonical scriptures; the meaning of the "Scripture Principle" of the Reformation; and the main types of biblical interpretation before and after the historic critical approach. Among the latter types, the hermeneutics of Schleiermacher, the Princeton School, "Fundamentalism" and Karl Barth are singled out for special attention.

### **DM42 Worship in the Reformed Churches: Tradition and Timeliness**

For those whose heritage is the Protestant Reformation, tradition has stood for authority opposed to Scripture and timeliness is often contrasted with tradition. But, there is now a growing awareness of the priority of the Christian community and a deeper appreciation for the whole life of the church as it has been nurtured and formed by the Holy Spirit in every age; and that in Christian theology timeliness and tradition are held together by "Jesus Christ, the same yesterday and today and forever." It is in this context that we must understand worship in the Reformed churches.

**DM43 The Social Transforming Character of Reformed Ethics**

The course reviews the motifs of Christianity's relationship with culture in the thought of H. Richard Niebuhr and then focuses on the transforming motif as expressed in Reformed thought. The Reformed tradition's relationship to politics, revolution, economics, technology and vocation is investigated in western culture.

**DM44 Reformed Ecumenism**

This course is designed to enable the student to appreciate the Reformed heritage within today's ecumenical context. It examines the roots of the Reformed concern for the unity of the church. It deals with the most troublesome theological issues that emerge in ecumenical discussions (e.g., authority, confessionalism, scripture and tradition). It also considers what the Reformed stance should be on recent proposals for achieving mutual recognition by the churches in the areas of baptism, eucharist and ministry.

**DM45 Theological and Ethical Issues Before the Church**

This course studies the positions of churches of the Presbyterian family on ethical and theological issues that caused great controversy in recent decades and continue to be issues on which there is confusion and controversy today. Questions such as abortion – the “right to life” versus the “right to choose”; capital punishment; nuclear weapons and the threat of nuclear war; environmental ethics; bio-medical ethics; the problems of Central America and the sanctuary movement; prayer in the public schools; pornography and the problem of censorship; are among those that may be singled out for close study.

**DM07 Proposal Colloquium**

This course is designed to aid the student in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these issues are clarified as the student develops a proposal in consultation with peers and faculty.

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## ***Pastoral Care Focus***

The Pastoral Care Focus provides for advanced study in the arts of pastoral care and counseling. Through a cooperative relationship with Pittsburgh Pastoral Institute (PPI) three distinct emphases are offered. They are a Parish Emphasis, a Clinical Emphasis with recognition as a Pastoral Care Specialist by PPI, and a Clinical Emphasis with a Certificate in Pastoral Counseling from PPI. This certificate meets the didactic supervisory and counseling requirements for membership in the American Association of Pastoral Counselors.

During the first half of the program, all students in the Focus enroll in six core seminars at Pittsburgh Seminary. They then select one of the three

emphases for the remainder of their work. Three electives, the Proposal Colloquium or Integrative Seminar, and the doctoral project are required to complete the D.Min. degree. Those who wish to engage in the additional work in counseling and supervision necessary for the clinical emphases should apply to PPI to do so.

In the Parish Emphasis, local involvement in the student's work follows the design used in the Parish Focus. A committee participates in drafting a mission statement that informs the student's project. The committee also functions as a sounding board for the student in the planning, execution and evaluation of the project.

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## ***Required Courses in the Pastoral Care Focus***

### ***DM21 Human Development***

This seminar will examine the dynamics of human development and transformation from psychological and theological perspectives. Students will learn to analyze "life stories" through various theoretical lenses used during the course. Special attention will be given to experiences of loss in the process of growth and transformation.

### ***DM22 Theological Foundations for Pastoral Care***

This course will examine theological foundations for pastoral care, looking especially at theological anthropology and pastoral care, God's ministry of redemption and pastoral care, and the church and its ministries of pastoral care. By this process an attempt will be made to recover the rich theological heritage of pastoral care.

**DM23 Models of Practical Theology**

This course is an introduction to problems of method in the field of practical theology, with a special focus on pastoral care. It will analyze three different approaches to practical theology in use today: reflection on the practice of ministry, associated with Seward Hiltner; revised critical correlation, associated with Don S. Browning; and communication of the Word of God, associated with Eduard Thurneysen.

**DM24 Spiritual Formation**

In this seminar, students will be introduced to the context, content, and practice of various forms of spirituality as foundational to Christian life and ministry. Students will be encouraged to explore their own form of spirituality and its relationship to pastoral care.

**DM25 Systems Theory: Family and Congregational Dynamics**

This seminar is designed to help students learn the content and processes involved in thinking "systemically" about families and congregations. Various theological and feminist perspectives will also be examined. Throughout the course we will explore the implications of the above for pastoral care.

**DM26 Pastoral Counseling**

This seminar is designed to train the minister in basic counseling skills for ministry. The major goal is to develop listening, assessment, and intervention skills in order to help persons and families address the issues and problems confronting them. Furthermore, it is intended to assist students in the practical application and integration of the theological and psychological understandings of human development and systems theory.

**DM07 Proposal Colloquium**

This course is designed to aid students in focusing upon an area in ministry for the doctoral project. Theoretical issues underlying the situation and a method for addressing these are to be clarified as students develop proposals in consultation with peers and faculty.

**DM27 Integrative Seminar (Clinical Emphases only)**

Taken after some clinical training, this seminar is designed to help students focus upon their doctoral proposals. Students are to come to the seminar with (1) a clinical case study or studies; and (2) a preliminary bibliography that addresses the theological and psychological issues inherent in these. Students will be challenged to critically examine the theological and psychological lenses through which they will analyze their chosen case studies.



**Q:** What's the difference between a Doctor of Philosophy (Ph.D) and a Doctor of Ministry (D.Min.)?

**A:** The Ph.D. is primarily for people who plan to teach on the graduate or undergraduate level, or engage in some other kind of scholarly endeavor. The D.Min. is a non-residential program for people who have already been pastoring for at least three years and are seeking degree work which will enhance their on-going ministry.

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## ***The Doctor of Philosophy Degree (Ph. D.)***

Pittsburgh Theological Seminary participates in the University of Pittsburgh's Cooperative Graduate Program in the Study of Religion. This program draws upon the resources of both institutions and leads to the Ph.D. degree awarded by the University.

The aim of the program is to foster creative, interdisciplinary study in several areas: Biblical Studies (Old and New Testament); History of Religions (chiefly Christianity and Judaism, but work in Islam, Hinduism and Buddhism is also offered); Theology; Ethics; Sociology and Anthropology of Religion; and

Phenomenology of Religion. For information about requirements, course offerings, preliminary and comprehensive examinations, language requirements, etc., consult the University of Pittsburgh's bulletin, Graduate Programs in the Faculty of Arts and Sciences.

Inquiries and applications for admission should be addressed to:

*Director of Graduate Studies  
Department of Religious Studies  
University of Pittsburgh  
2604 Cathedral of Learning  
Pittsburgh, Pennsylvania 15260*

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## ***Cooperative Arrangements***

### **Cross Registration among Presbyterian Church (U.S.A.) Theological Institutions**

Presbyterian Church (U.S.A.) students enrolled in master's degree programs at Pittsburgh Theological Seminary may register for most courses offered at any of the other theological institutions of the Presbyterian Church (U.S.A.) through the Registrar's Office at Pittsburgh Theological Seminary. Information about the cross registration policy is available from the Registrar.

### **The American Schools of Oriental Research**

The Seminary is associated with the American Schools of Oriental Research. This corporation is involved in archaeological research in the Middle East. Most of their work has been concentrated in Palestine and Iraq and they maintain schools in Jerusalem, Amman, and Baghdad. Since 1924 Pittsburgh Seminary has been an active participant in numerous field projects in cooperation with the American Schools of Oriental Research.

### **Pittsburgh Council on Higher Education**

The Pittsburgh Council on Higher Education (PCHE) is a cooperative organization composed of Pittsburgh area colleges, universities, and graduate schools. Participating institutions include: Carlow College, Carnegie Mellon University, Chatham College, Community College of Allegheny County, Duquesne University, LaRoche College, Pittsburgh Theological Seminary, Point Park College, Robert Morris College, and the University of Pittsburgh.

The purposes of PCHE are to represent a common voice on a variety of issues; to examine possibilities for cooperation among the member institutions; and, above all, to undertake joint programs which expand education opportunities for students and make the best use of institutional resources. The membership of the Seminary in PCHE benefits students by providing possibilities for cross registration in courses at the graduate level, by establishing library privileges at eight academic libraries other than our own, and by initiating programs in specialized areas.

### **Appalachian Ministries Educational Resource Center (AMERC)**

Pittsburgh Theological Seminary is a member of the AMERC Consortium. AMERC provides specialized training for students preparing for ministry in churches in the Appalachian and other mission settings, with particular attention to small town and rural congregations. Through its two educational programs, an eight-week summer course and a three-week winter travel seminar, AMERC provides students with opportunities to learn about the Appalachian region, its people and history, its culture and religion, and its needs and issues for ministry. Students study models for ministry currently in use and those expected to be more effective in the future. During the summer course, in addition to a concentrated academic program, students are assigned to field placement sites as participant observers. On the winter travel seminar, the classes visit various types of Appalachian ministries.

### **Arsenal Family and Children's Center**

The Arsenal Family and Children's Center came into being in 1952 as a result of a Pennsylvania mandate to the Western Psychiatric Institute and Clinic to "deal with the mental hygiene of the normal child in the way of study and training in order that there may be a program of prevention of mental and nervous disorders as a result of giving children the proper background and training that will prevent such disorders." The Arsenal Family and Children's Center has grown and developed into a unique field laboratory for the disciplined observation of children and families. It thereby contributes to the education and training of students for the ministry and other service related careers.

### **Clinical Pastoral Education**

Clinical Pastoral Education brings theological studies and ministers into supervised encounter with persons in critical life situations. Out of intense involvement with persons in need and the reaction from peers and supervisors, the students develop new awareness of themselves as persons and of the needs of those to whom ministry is offered. From theological reflection on specific human situations, new insight and understanding are derived and the student or minister is confronted with his or her own humanity. Within the interdisciplinary team process of helping persons, they develop skills in interpersonal and interprofessional relationships. Pittsburgh Theological Seminary grants academic credit to students who complete one unit of credit of Clinical Pastoral Education at centers accredited by the Association for Clinical Pastoral Education. The Association for Clinical Pastoral Education accredits a nationwide network of Clinical Pastoral Education Centers and their supervisors. Pittsburgh Theological Seminary is a member of the Association.

### **The Jewish Chautauqua Society**

The Jewish Chautauqua Society is providing subvention for courses in the regular curriculum which introduce our students to Jewish history, philosophy and theology (see Course Descriptions under Ecumenics, p 74). The courses are team taught in cooperation between a resident rabbi and an Old Testament professor on our faculty. The courses sponsored by the Jewish Chautauqua Society greatly enhance the opportunities for Christian-Jewish dialogue on our campus.

### **The National Capital Semester for Seminarians**

Pittsburgh Theological Seminary participates in the National Capital Semester for Seminarians sponsored by Wesley Theological Seminary in Washington, D.C. This program provides an opportunity for seminary students to spend a semester in Washington for study and involvement in the processes of government and the concerns of the churches. The program is designed to include supervised study and interaction (reflection), and will provide a full term of academic credit. The program is open to any student who has completed at least one year of study at Pittsburgh Theological Seminary. Seminary graduates may apply for a program to begin within one year of their graduation.

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### ***Metro-Urban Institute***

The purpose of the Metro-Urban Institute is to provide Christian leaders with educational opportunities concerning ministries of service and advocacy in the metro-urban setting. The contexts of these opportunities are structured so that they involve both experiential and theoretical learning. An ecumenical network of churches and community groups conducting various types of ministry throughout Greater Pittsburgh provide collaborative resources to the educational program of the Institute.

A combination of course work, seminars, field education, and internship opportunities along with a series of special events, all related to the urban environment, form the educational approach embodied in Institute programming. The Metro-Urban Institute recognizes the importance of multicultural as well as ecumenical cooperation in enhancing the effectiveness of the Gospel of Jesus Christ in the inner city. Through the Institute, the facilities of the Seminary are made available to churches,

community agencies, and denominational representatives interested in ecumenical cooperation and educational activities that address urban issues.

While Pittsburgh Seminary is a graduate school which offers degrees beyond college level work exclusively, the educational challenge of the urban religious community is such that the Metro-Urban Institute provides for non-traditional study opportunities. Completion of undergraduate education, therefore, is not a prerequisite for certain Metro-Urban workshops which are open to the public. Admission to master's level programs requires a bachelor's degree or its equivalent from a college or other undergraduate institution. The Metro-Urban Institute's Linkage Education Program is designed for pastors or those entering vocational ministry whose college work is incomplete.

Linkage education allows students to arrange completion of undergraduate work at another institution while they participate in special seminars on urban ministry. Also, a series of workshops has been designed for laypersons who are not interested in formal graduate work, but who are desirous of enhancing their ability to do effective ministry. Institute programs are designed to equip both laypersons and clergy with practical tools of urban ministry. Some activities are scheduled throughout various sections of the city so that students are actually involved in congregational or community events in a cross section of urban neighborhood settings. A special brochure on Metro-Urban Institute programs, including master's level courses, public seminars, and special events, is available from the Metro-Urban Institute or Admissions offices of the Seminary.



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## ***Special Programs and Arrangements***

The Special Events at Pittsburgh Seminary include concerts by the Seminary Choir, visiting scholars' presentations and the following Special Lectures:

### **The Ritchie Memorial Lectureship**

Established in 1977 by Orland M. Ritchie in memory of the Reverends Charles McKelvey Ritchie, Willard Vedelle Ritchie and Orland Melville Ritchie in the field of Christian Education, this endowment has been used to bring visiting professors such as Hans Küng, C.K. Barrett, Kenneth E. Bailey, Alasdair Heron, Aurel Jivi, Petr Pokorny, Eric Osborn, George Dragas and Noah Dzobo to teach courses in our regular curriculum.

### **The Schaff Lectures**

The Schaff Lectures were established to honor the late David S. Schaff, Professor of Church History at Western Theological Seminary for 23 years and co-editor of the Schaff-Herzog Encyclopedia. These lectures are held for three days on the Seminary campus and continue for a day and a half at the First Presbyterian Church in Youngstown, Ohio. Past Schaff Lecturers have been William F. May, Thomas Troeger, Jane D. Douglass, Donald Capps, Maria Harris, Martin Anton Schmidt, Patrick Miller, James Moorhead and James Dunn.

### **Kelso Lecture in Honor of Martin Luther King, Jr.**

Congressman Walter Fauntroy, G. Murray Branch, Jeremiah Wright, Cain Felder, Ronald Peters, Jacquelyn Grant, Calvin O. Butts and Gayraud Wilmore have been recent speakers who have assisted the Seminary community to celebrate the life of Martin Luther King, Jr.

### **The W. Don McClure Lectureship**

Covering topics of World Mission and Evangelism, the W. Don McClure Lectures have been established to honor the missionary who spent 50 years of his life in overseas service before being slain in a Somali guerrilla raid. Lecturers have included Samuel Moffett, Dale Brunner, Kenneth E. Bailey, Don Black, Bishop Festo Kivengere, Peter Beyerhaus, John Samuel Mbiti, Willem A. Bijlefeld, Robert S. Bilheimer, Ronald J. Sider, Andrew Ross, John G. Lorimer and Andrea Pfaff.

### **The J. Hubert Henderson Conference on Church and Ministry**

The newest series (inaugurated in 1985) at the Seminary, this lecture honors the pastor of 35 years at the Wallace Memorial Presbyterian Church of Pittsburgh. Martin Marty, Frederick Buechner, Lewis B. Smedes, Sydney and Robert McAfee Brown, Bruce Larson, Eugene Peterson, Gustavo Gutierrez, Madeleine L'Engle and Letty Russell have been lecturers in the series.

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### ***Continuing Education***

The Continuing Education program at Pittsburgh Theological Seminary is designed to meet the needs of both clergy and laity. For men and women engaged in professional ministry, a theological degree begins a lifelong process of growth. Experiences in parish life can be extremely important lessons when brought back to the classroom and shared with colleagues. Updating skills and knowledge under the leadership of Seminary faculty members and visiting professors is valuable to those who seek continued personal and professional growth.

For an increasing number of laity, a theological education consists of short term seminars and conferences. At these events,

outstanding leaders introduce new thoughts, exchanges take place between clergy and laity and old ideas are challenged and reshaped.

Each year our Continuing Education program consists of a basic core of events, with contemporary topics added in consultation with a dedicated committee of faculty, area clergy and laity. In addition to these core programs, the Continuing Education Committee has made a commitment to include at least one experience in Music/Worship, Theology, Spirituality, Church Growth, Clergy Skills, Media, current Ethical Issues and Bible Study in Old and New Testament during a two year period.

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## **Annual Events**

**Auditing** of regular Seminary courses is a traditional option for clergy to update their knowledge and for laity with a bachelor's degree to gain increased familiarity with a specific theological subject.

No academic credit is given for audits. Applications for audit shall be accompanied by a college transcript and be submitted to the Continuing Education Office along with a fee of \$75.00 per course or \$50.00 for older adults. A transcript and the record of classes are kept as part of the Continuing Education files.

**An archaeological lecture** is offered annually by a visiting scholar, combined with the opportunity for a guided tour of the Bible Lands Museum on the Seminary campus.

**At-Your Site seminars** are given by members of the faculty at selected sites.

**Horizons Bible Study.** The author of the Horizons Bible Study provides a two-day lecture/discussion on teaching the year's topic.

**Independent study in residence** is an excellent way to use a larger block of time, such as study leave. The Clifford E. Barbour Library is available; the guidance of a faculty member can be arranged; and pleasant overnight rooms are available in the Continuing Education wing of Fisher Hall.

**Four Monday Mornings** are offered twice a year, in the fall and in the spring. Two subjects are covered by different professors or visiting lecturers each morning.

**Off campus seminars**, regional alumni/ae events and events in presbyteries surrounding Pittsburgh, are held on a regular basis. Each event includes a lunch and an educational program.

**The Summer School of Religion**, sponsored by the Pitcairn Crabbe Foundation, is held for one week each June on the Seminary campus. A tradition for over 50 years, this outstanding continuing education experience is provided at a nominal cost to Presbyterian clergy and certain other full time Presbyterian Church-employed professionals from this geographical area.

**Videotaping.** The Seminary's Speech Studio is available for preaching, with video playback privately critiqued by one of the Seminary's homiletics professors.

**A Writers' Workshop** provides professional guidance about the practical aspects of publishing written materials. Laity as well as clergy have found this workshop valuable, not only in polishing writing skills, but as an opportunity to share ideas.

**Travel-study trips** are periodically scheduled. The pre-trip study is open to trip participants and other interested individuals and provides the background necessary to appreciate the subsequent tour.

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**Outstanding Lecturers and Leaders in the Continuing Education Program have included:**

Margaret Bruehl  
Alban Institute  
Setauket, NY

Elizabeth F. Caldwell  
McCormick Theological  
Seminary  
Chicago, IL

Cynthia Campbell  
First Presbyterian Church  
Salina, KS

James Forbes  
The Riverside Church  
New York, NY

Eugenia Gamble  
Presbytery of  
Sheppards and Lapsley  
Hoover, AL

Donald Griggs  
Griggs Educational Service  
Livermore, CA

Douglas John Hall  
McGill University  
Montreal, Quebec

Stanley Hauerwas  
Notre Dame University  
Notre Dame, IN

Earle Hilgert  
McCormick Theological  
Seminary  
Chicago, IL

Ben Campbell Johnson  
Columbia Theological Seminary  
Decatur, GA

Thomas G. Long  
Princeton Theological Seminary  
Princeton, NJ

Clarice J. Martin  
Princeton Theological Seminary  
Princeton, NJ

Jürgen Moltmann  
University of Tübingen

Eugene Peterson  
Regent College  
Vancouver, BC

Fred McFeely Rogers  
Family Communications, Inc.  
Pittsburgh, PA

Elisabeth Schussler-Fiorenza  
Harvard Divinity School  
Cambridge, MA

Ronald J. Sider  
Eastern Baptist Seminary  
Philadelphia, PA

Roland W. Tapp  
Publishing Consultant  
Swarthmore, PA

Phyllis Tribble  
Union Theological Seminary  
New York, NY

Abraham Twerski  
Gateway Rehabilitation Center  
Pittsburgh, PA

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## ***Centers***

### **The Center for Business, Religion and the Professions**

The purpose of The Center for Business, Religion and the Professions is threefold: (1) to focus attention on the quality of life in our communities, engaging a cross-section of business, professional and religious leaders, (2) to develop creative options for the future that call for inclusive participation and understanding of complexity in a changing environment and (3) to articulate basic ethical values essential for keeping God central in human life in an economically and politically oriented society.

The Center seeks to implant the above intentions through organized discussions, workshops, seminars, and conferences.

By this means, we will become conscious of the total human content that comprises the marketplace and the individual's struggles, ambitions and concerns to bring greater meaning to their lives. The Center seeks to be a place where dreams for betterment can take shape and creative leadership can suggest ways to implement them in communities.

As the Center seeks to develop and implement a more holistic view of society in a more immediate sense, it provides a forum where clergy, business, labor, government and professional leaders can build trust among themselves, an essential factor behind any effective plan to enhance the quality of life for communities. The Center serves as part of the Seminary's outreach program and is integral to its continuing education efforts on behalf of the church and society.



**Outstanding Speakers for  
The Center for Business,  
Religion and Professions  
have included:**

John H. Biggs  
TIAA-CREF  
St. Louis, MO

John C. Bogle  
Vanguard Group Inc.  
Valley Forge, PA

Ernest L. Boyer  
Carnegie Foundation for the  
Advancement of Teaching  
Princeton, NJ

Daniel Callahan  
The Hastings Center  
New York, NY

Stanley Gault  
Goodyear Tire & Rubber Co.  
Akron, OH

Robert W. Lynn  
Bangor, ME

Thomas Murphy  
Mayor  
City of Pittsburgh, PA

Edmund Pelegrino  
Georgetown University  
Washington, D.C.

Roger L. Shinn  
Union Theological Seminary  
New York, NY

Richard P. Simmons  
Allegheny Ludlum Corporation  
Pittsburgh, PA

Thomas E. Starzl  
Presbyterian University Hospital  
Pittsburgh, PA

Franklin Tugwell  
Heinz Endowments  
Pittsburgh, PA

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***Periodical***

**Horizons in Biblical  
Theology: An International  
Dialogue**

Pittsburgh Seminary publishes  
the journal, *Horizons in Biblical  
Theology: An International  
Dialogue*, which was established  
in 1978 to meet a need in biblical  
scholarship. At that time there

was no other journal dedicated  
to the publication of works in  
biblical theology, and *Horizons*  
was founded with the aim of  
fostering the theological  
interpretation of the Bible  
through the dialogue between  
Old and New Testament studies.

# Course Descriptions

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**Studies in Biblical Languages ..... 45**

Required Courses in Greek or Hebrew

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**Studies in Bible ..... 48**

Required Courses in Bible

Elective Courses in Old Testament

Elective Courses in New Testament

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**Studies in Church History ..... 55**

Required Courses

Elective Courses

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**Studies in Systematic Theology ..... 60**

Required Courses

Elective Courses

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**Studies in Church and Ministry ..... 67**

Required courses

- Ethics
- Evangelism and Mission
- Homiletics
- Metro-Urban Ministry
- Pastoral Care
- Worship and Church Music

Elective Courses

- Administration
- Church and Society
- Ecumenics
- Education

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**Advanced Seminars for the Master of Sacred Theology . . . . 97**

Studies in Bible

Studies in Systematic Theology

Studies in Church History

Studies in Church and Ministry

**All courses are for three academic credits unless otherwise noted.**

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## ***Studies in Biblical Languages and Bible***

"Your word is a lamp to my feet and a light to my path" (Psalm 119:105). The word of God in Scripture nourishes and regulates Christian faith and action, it lays the cornerstone for every aspect of the Church's ministry to the world and it sets norms for the structures of Christian theology. A rediscovery of the Bible has provided the impetus for every forward movement in the history of the Church. At the end of the twentieth century, when alienation of individuals, races, classes and nations threatens to tear the world apart, when the issue of authority continues to be a problem, a new and careful look at the sources of our common faith is imperative.

The intention of the courses offered is to engage students in Old and New Testament research in such a way that they may learn the methods of study, acquire the basic tools and skills necessary to undertake ministry and constantly relate their own study of the Scriptures to all facets of the Christian life.

During the first two years of work in the M.Div. program students will survey the literature of the Old and New Testaments as well as explore the settings and influences of the biblical world by means of three core courses, i.e., one Introduction in each Testament (OT01 or OT02 and

NT01 or NT02) and Biblical Theology. The curriculum also calls for serious consideration of the Bible in terms of study in the original languages. Therefore, Hebrew or Greek is required for two terms in the junior year and is immediately followed by a third term exegetical course in the corresponding Testament. A similar sequence in the other language can be elected in the second or third year. As for further elective opportunities, there are advanced exegetical offerings along with courses in the areas of the intertestamental period, archaeology, Near Eastern languages, biblical theology and ethics, hermeneutics, critical studies, etc.

New discoveries which directly affect our understandings of the Bible continue to be announced with startling frequency. Pittsburgh Seminary has a rich heritage of excellence in the area of biblical studies, and we are determined to enable and inspire future generations of Christian leaders to join in the exciting venture of these pursuits.

## ***Studies in Biblical Languages***

### ***Required Courses in Greek or Hebrew***

**OT03 Hebrew**

**OT04 Hebrew**

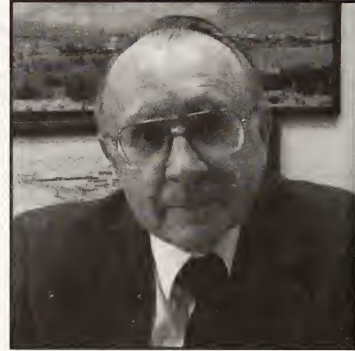
**OT05 Old Testament  
Exegesis**

**NT03 New Testament Greek**

**NT04 New Testament Greek**

**NT05 New Testament  
Exegesis**

One Biblical Language is required for graduation with the M.Div. degree. Some denominations, including Presbyterian Church (U.S.A.), require a year of each language.



*Donald Gowan*

#### **OT03 Hebrew**

A course designed to lead to an appreciation and competent use of Hebrew as one of the languages of biblical revelation. Instruction is in small sections so that a maximum of individual attention and achievement is possible. The sections will follow the inductive method, working directly with selected texts of the Hebrew Bible.

*Term I 1995-96*

*Mr. Gowan and Mr. J. Jackson*

*Term I 1996-97*

*Mr. J. Jackson and Ms. Day*

#### **OT04 Hebrew**

(A continuation of OT03.)

*Term II 1995-96*

*Mr. Gowan and Mr. J. Jackson*

*Term II 1996-97*

*Mr. J. Jackson and Ms. Day*

**OT05 Old Testament Exegesis**

Each of the language sections in Hebrew moves to the exegesis segment of the sequence.

Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold:

(1) introduction to exegetical method - moving from grammar and syntax to the application of critical methods and the use of reference materials in order to arrive at conclusions concerning the original and present meaning of a text; (2) continuation of the Hebrew language sequence.

*Term III 1995-96*

*Mr. Gowan and Mr. J. Jackson*

*Term III 1996-97*

*Mr. J. Jackson and Ms. Day*

**NT03 New Testament Greek**

A course designed to lead to a competent use of Greek as one of the languages of biblical revelation. From the outset the student learns inductively to read from the Greek New Testament, and unique study aids prepared by the Staff are used. Instruction is in small sections.

*Term I 1995-96*

*Mr. Gagnon and Mr. Kelley*

*Term I 1996-97*

*Mr. Gagnon, Mr. Kelley  
and Ms. Thurston*

**NT04 New Testament Greek**  
(A continuation of NT03; teaching by the inductive method.)

*Term II 1995-96*

*Mr. Gagnon and Mr. Kelley*

*Term II 1996-97*

*Mr. Gagnon, Mr. Kelley  
and Ms. Thurston*

**NT05 New Testament Exegesis**

Each of the language sections in Greek moves to the exegesis segment of the sequence.

Individual professors indicate to students whether a book or particular passages will be exegeted. The purpose of this course is twofold:

(1) introduction to methodology of exegesis, such as problems and limitations of an English translation, structure analysis, historical background of sources and text, and consideration of the theology of the particular book; (2) continuation of the Greek language sequence.

*Term III 1995-96*

*Mr. Gagnon and Mr. Kelley*

*Term III 1996-97*

*Mr. Gagnon, Mr. Kelley  
and Ms. Thurston*



*Studies in Bible*

*Required Courses in Bible*

**OT01 Historical Books  
of the Old Testament**

**OT02 Prophets and Psalms**

**NT01 Gospels, General  
Epistles and  
Revelation**

**NT02 Acts, Pauline Epistles  
and Hebrews**

**BI02 Biblical Theology**

Students are required to take only one  
Introduction in each Testament.

**OT01 Historical Books of  
the Old Testament**

An introduction to Genesis  
through 2 Kings, intended to  
acquaint students with the basic  
methods of Old Testament  
research and the present state of  
Old Testament studies.

*Term I 1995-96 Mr. J. Jackson*

*Term I 1996-97 Mr. J. Jackson*

**OT02 Prophets and Psalms**

The nature of prophecy in  
ancient Israel and its background  
in the cultures of the ancient  
Near East. Special attention is  
given to the theology of prophetic  
books, and to the genres of the  
prophetic oracles and the  
methods which may be employed  
for their interpretation. An intro-  
duction to the Psalms, as the  
product of Israel's cultic life,  
completes the course.

*Term II 1995-96 Ms. Day*

*Term I 1996-97 Ms. Day*

*Term II 1996-97 Mr. J. Jackson*



*Robert Kelley*

**NT01 Gospels, General Epistles and Revelation**

The principal emphasis of this course is on the four Gospels and the methods employed in their critical study (literary, form, and redaction criticism). General Epistles, Revelation and matters of text and canon are examined briefly.

*Term I 1995-96 Mr. Kelley*  
*Term II 1995-96 Mr. Gagnon*  
*Term I 1996-97 Mr. Gagnon*

**NT02 Acts, Pauline Epistles and Hebrews**

The messages of Acts, the Pauline Epistles and Hebrews are examined in the light of their historical context and literary structure. Special emphasis is placed on the life and thought of Paul.

*Term II 1995-96 Mr. Kelley*  
*Term II 1996-97 Ms. Thurston*

**BI02 Biblical Theology**

Biblical Theology identifies basic themes which appear in both Old and New Testaments. The course aims at the theological integration of previous work done in Old and New Testament. It also seeks to address the question of the impact of the Biblical themes on the contemporary life, faith and practice of the church.

*Term III 1995-96*  
*Mr. Gowan and Ms. Thurston*  
*Term III 1996-97*  
*Mr. Gowan and Ms. Thurston*

## ***Studies in Bible***

### ***Elective Courses in Old Testament***

#### **OT06 Introduction to Ugaritic**

Elements of the language, using Segert's "Basic Grammar," and reading of selected texts, chiefly mythological, with relevance to the Hebrew Bible.

*Term III 1995-96 Mr. J. Jackson*

#### **OT14 Deutero-Isaiah**

The aim of the course is to deepen understanding of the text in its context through historical-critical exegesis of Isaiah 40-55 in Hebrew. Careful attention will be given to the historical and social background of the poems and their literary forms, their internal and external structure, their place and function in the present Isaianic corpus, and the theology expressed therein.

*Mr. J. Jackson*

#### **OT28 Biblical Archaeology**

An introduction to archaeology's contribution to biblical studies, how it has increased our understanding of biblical times, thrown light on biblical texts and advanced our knowledge of biblical history. Concentration will be on one particular period of Israel's history to illustrate archaeology's methodology and contribution.

*Term II 1995-96 Ms. Lapp*



*Nancy Lapp*

#### **OT29 Archaeology of Palestine Practicum**

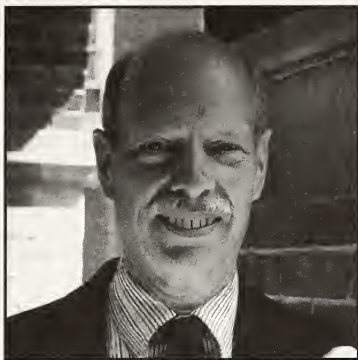
This course will introduce field methods in Palestinian archaeology, and then in an excavation in 1994-95 planned for Feifa, Jordan, put these field methods into practice.

*Ms. Lapp*

#### **OT30 Ancient Israel and Egypt**

"Out of Egypt I called my son .... They shall return to the land of Egypt" (Hosea 11:1,5). Biblical tradition connects Israel closely with Egypt. This course will offer an introduction to the geography, history, language and literature of Egypt, with special attention to its people, their religion, society, and customs. The effects of Egyptian influence on the life of ancient Israel will be assessed. Hebrew is not required.

*Term III 1996-97 Mr. J. Jackson*



*Jared Jackson*

**OT31 Judaism from the Exile to the Birth of the Church**

A survey of the history, life and faith of the Jewish people from the fall of Jerusalem in 587 B.C. to the revolt against Rome in A.D. 135, using the post-exilic parts of the Old Testament and the literature of the Intertestamental Period. In addition to the history of the period, studies of varying lifestyles, institutions, literature and theology are included.

*Term II 1996-97 Mr. Gowan*

**OT33 Ancient Texts Relating to the Old Testament**

A study of extra-biblical texts which have thrown light on the Hebrew Bible. Texts from Ebla, Mari and Ugarit, in syllabic and alphabetic cuneiform will be examined in translation, together with selected Egyptian inscriptions and the Amarna letters. Students who have had Hebrew will have an opportunity to read portions of the Samaria, Lachish and Arad ostraca, the Siloam tunnel inscription, the Yavneh-Yam letter (all in Hebrew), and the Mesha stele in Moabite.

*Mr. J. Jackson*

**OT36 Jeremiah**

Selected passages from the Book of Jeremiah will be read and exegeted with a view to uncovering the context and purpose of earlier forms of the text, and the growth and theology of the present (MT) text within the Canon. Form-, tradition-, and rhetorical criticism will be employed to study the oracles, the biographical narratives, and the sermonic genres.

*Mr. J. Jackson*



*Linda Day*

**OT37 Worship and Psalms**

A seminar on Israel's religious poetry and worship in the Old Testament as its setting. The major genres of the Psalms are discussed and their connection with certain worship situations are traced.

*Mr. J. Jackson*

**OT40 Hebrew Reading**

Supervised reading of selected Old Testament passages. One credit.

*Term I 1995-96 Ms. Day*

*Term II 1995-96 Ms. Day*

*Term III 1995-96 Ms. Day*

*Term I 1996-97 Mr. Gowan*

*Term II 1996-97 Mr. Gowan*

*Term III 1996-97 Mr. Gowan*

**OT46 Wisdom Literature**

A study of selected texts from Proverbs, Job and Ecclesiastes, with emphasis on the way Wisdom deals with questions concerning justice and the relationship between God and human beings. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

*Term II 1995-96 Mr. Gowan*

**OT47 Genesis 1-11**

The theology of this "prologue to the history of salvation" will be studied, with considerable attention being given to the history of interpretation of these chapters. Knowledge of Hebrew will not be required, but assistance will be given in working with the Hebrew text for those who wish to take it as an exegetical course.

*Term I 1996-97 Mr. Gowan*

**Additional Language Instruction**

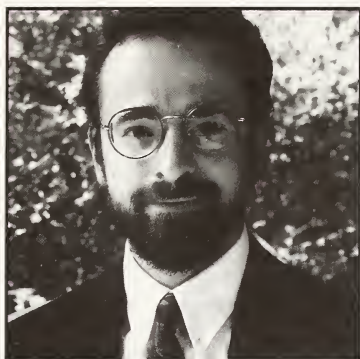
Courses in Aramaic, Egyptian and Ugaritic are available upon request.



## ***Studies in Bible***

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### ***Elective Courses in New Testament***



*Robert Gagnon*

#### **NT15 Gospel of John**

An exegetical examination of the gospel emphasizing its backgrounds, structure and theological concerns. Greek encouraged, but not required. Secondary literature will be surveyed.

*Term II 1995-96 Ms. Thurston*

#### **NT17 I Corinthians**

A study of I Corinthians which will locate it within the wider Corinthian correspondence and explore it for increased understanding of the thought of Paul and of early Christianity.

*Staff*

#### **NT22 Paul's Letter to the Romans**

Exegesis of the meaning of Paul's gospel for believers at Rome. Attention will also be paid to Paul's motives for writing, to rhetoric, to the interplay between message and audience, and to the theological import of the letter's major themes (theodicy, justification by faith, union with Christ, communal ethics, apocalypticism, and Israel).

*Term I 1995-96 Mr. Gagnon*

#### **NT23 Interpreting the Parables**

The history of parable exegesis will be traced. Current trends in parable interpretation will be noted. Specific parables will be studied.

*Term III 1995-96 Mr. Kelley*



Bonnie Thurston

**NT31 Practical Use of the New Testament: Mark**

A careful study of the text of Mark emphasizing its theological concerns and structural patterns and exploring its continuing relevance for discipleship. Some attention given to secondary literature.

*Term I 1995-96 Ms. Thurston*

**NT32 Practical Use of the New Testament: Luke**

An investigation of the major emphases and patterns in the "ecumenical" Gospel. Particular attention will be devoted to the didactic values in the central section of Luke, Chapters 10-18.

*Term III 1996-97 Mr. Kelley*

**NT35 Practical Use of the New Testament: Acts**

An interpretation course examining the faith and life of the early Church as reflected in the "bridge" document of the New Testament corpus, the book of Acts.

*Mr. Kelley*

**NT40 Greek Reading**

Supervised reading of selected New Testament or Septuagint passages. One credit.

*Term I 1995-96 Mr. Gagnon*

*Term II 1995-96 Ms. Thurston*

*Term III 1995-96 Ms. Thurston*

*Term I 1996-97 Ms. Thurston*

*Term II 1996-97 Mr. Kelley*

*Term III 1996-97 Mr. Kelley*

**NT41 Advanced Greek Grammar**

This course aims to give students a systematic grasp of Greek by combining the study of a grammar book with further reading in the New Testament text itself.

*Staff*

**NT46 The Quest for the Historical Jesus**

Study of one of the most symptomatic phenomenon of Christian religious thought in the 19th and 20th centuries. The course will focus on signal interpretations of the life of Jesus (Harnack, Schweitzer, Bultmann, Crossan, as well as alternatives to the Jesus Seminar).

Interpretations will be evaluated for theological and philosophical influences, historical plausibility, and relevance for a faith perspective. (See also CH46)

*Term II 1996-97*

*Mr. Gagnon and Mr. Wilson*

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## ***Studies in Church History***

Our aim in teaching Church history is to help the student to understand the history of the Church and its thought in the context of the twentieth century. The study of history is the study of roots, whether we deal with the history of a nation, a race or an idea. Christianity is firmly grounded in history. Its story is the account of the effect which the events of Christian history have had in human society. This involves both the history of doctrine as the Church's attempt to understand the significance of the biblical revelation and the history of the Church itself as the attempt of Christians to live in response to those events.

We recognize two kinds of interaction that are important for our understanding of the Church today. First, we recognize that there has always been a dialogue between the Church and the society within which it is placed. Secondly, there is an integral relationship between the doctrine that the Church professes and the forms that it takes as a human community. All the courses offered recognize these two kinds of continuing interaction.

For an adequate grasp of the Church's history, the student will need to understand that history in the broad outline and then to deepen that study by examining particular periods or problems in more detail. To this end, the history faculty offers within the core curriculum introductory courses, which survey the history of the Church from the sub-apostolic age to the modern era. Further courses at an advanced level in both institutional Church history and the history of doctrine are offered regularly.

Students who enter the Seminary with a rich background in historical studies may be permitted to waive introductory courses and move directly to more specialized study.

**Studies in Church History**

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**Required Courses**

- CH01 Historical Studies I**
- CH02 Historical Studies II**
- CH03 Historical Studies III**

**CH01 Historical Studies I**  
This course deals with the background and development of the Christian Church, its life and thought, from the Sub-apostolic Age through the Middle Ages (c. A.D. 100-1500).

*Term I 1995-96*  
*Mr. Sunquist and Mr. Wilson*  
*Term I 1996-97*  
*Staff*

**CH02 Historical Studies II**  
A survey of the Renaissance, the Reformations of the Sixteenth Century and their results (c. A.D. 1350-1650).

*Term II 1995-96 Mr. Partee*  
*Term II 1996-97 Mr. Partee*

**CH03 Historical Studies III**  
Survey of Church history and modern Christian thought from the Seventeenth through the early Twentieth Century.

*Term III 1995-96 Mr. Wilson*  
*Term III 1996-97 Mr. Wilson*

## ***Studies in Church History***

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### ***Elective Courses***

#### **CH10 History of Presbyterianism**

The course focuses on the history of the Presbyterian Church in the United States to the present, and includes a general history of the churches of the Reformed tradition.

*Mr. Wilson*

#### **CH15 Augustine and Aquinas**

This seminar is designed to acquaint students with the work of two of the Church's most influential theologians with special attention to their use of the thought of Plato and Aristotle, respectively.

*Term I 1995-96 Mr. Partee*

#### **CH16 Calvin's Institutes I**

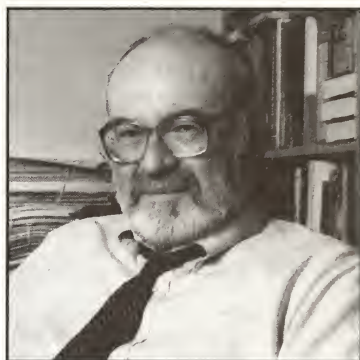
A study of Books I and III concerning the knowledge of God the Creator and the Christian life.

*Term III 1996-97 Mr. Partee*

#### **CH17 Calvin's Institutes II**

A study of Books II and IV concerning the knowledge of God the Redeemer and his church.

*Term III 1995-96 Mr. Partee*



*Charles Partee*

#### **CH18 The History of Christian Philosophy**

This seminar surveys the relation of philosophy and theology in the history of the Christian church by studying the use of philosophy by selected theologians.

*Mr. Partee*

#### **CH28 The Creeds of Christendom**

This course will study the historical development and content of selected creeds and confessions of the Church with especial attention to the themes of Reformed consensus.

*Term II 1996-97 Mr. Partee*



**CH29 Puritanism**

The Puritan Church and Puritan thought in England and especially in New England, together with general consideration of the history and theology of the period of Church history known as "Protestant Orthodoxy" (Seventeenth Century).

*Mr. Wilson*

**CH30 Enlightenment and Awakening**

Religious and cultural life in Europe and especially in North America in the Eighteenth Century. Concentration on the contradictory and, to some extent, complementary relationship between the Enlightenment and the Great Awakenings - the beginning of the "divided mind" of modern Christianity.

*Term I 1996-97 Mr. Wilson*

**CH35 Theology of Jonathan Edwards**

In-depth study of Edwards' theology. Selected primary texts.

*Term I 1996-97 Mr. Crocco*

**CH37 Religious Thought of the 19th Century**

The course examines the major currents of thought in the period.

*Mr. Wilson*



*John Wilson*

**CH42 History of Methodism**

This course is designed to assist United Methodist students in understanding their denominational heritage within the context of historic Christianity - the life and times of John Wesley, early English Methodism and American Methodism to the present, history of Black Methodists, the Evangelical United Brethren Church and the formation of The United Methodist Church. Required of United Methodist students for ordination.

*Term I 1996-97 Mr. Tutwiler*

**CH43 American Religious History**

Survey of religious history in North America from the Puritans to the present. While the unity of the course is represented by one major required text, students are required to select one of three tracts for reports in class and for their papers: civil religion, women's history, African-American history.

*Term III 1996-97 Mr. Wilson*

**CH44 Pietism**

History and theology of Pietism in its formation and classical periods; consideration of the continuing influence of Pietism. Attention is also given to the tradition of Spiritualism in the Seventeenth and Eighteenth Centuries (e.g., Swedenborg).

*Term II 1995-96 Mr. Wilson*

**CH45 Revivalism and Fundamentalism**

Religious and cultural history of American Evangelical Protestantism, especially in the second half of the Nineteenth and early Twentieth Centuries: Revival (D. L. Moody), Holiness, Pentecostalism, Fundamentalism. Understanding the origins of corresponding contemporary movements (and their ambivalent relationship to politics and science) is of central importance.

*Mr. Wilson*

**CH46 The Quest for the Historical Jesus**

Study of one of the most symptomatic phenomenon of Christian religious thought in the 19th and 20th centuries. The course will focus on signal interpretations of the life of Jesus (Harnack, Schweitzer, Bultmann, Crossan, as well as alternatives to the Jesus Seminar). Interpretations will be evaluated for theological and philosophical influences, historical plausibility, and relevance for a faith perspective. (See also NT46)

*Term II 1996-97  
Mr. Gagnon and Mr. Wilson*

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## ***Studies in Systematic Theology***

Systematic Theology is the study of the meaning and implications of the Christian Faith as present in the doctrinal formulations of the historic and contemporary witness of the Church. Based in the normative authority of the biblical writings as they inform the Gospel of Jesus Christ, Systematic Theology attempts to explicate rationally and structure in a consistent interrelationship the thematic content of the Word of God in Scripture. The Church has always recognized this task as crucial to its ministry of proclamation and reconciliation. Systematic Theology studies those significant thinkers of the past and present whose service as theologians the Church has embraced. Yet it takes seriously the world in which we ourselves must now serve. The final aim of the study of Systematic Theology is to engage in independent and responsible theological thinking within the practice of ministry. To meet this challenge, the great theologians of the past are read not only to familiarize ourselves with this rich heritage, but to learn how doctrinal formulations have resulted from the ways in which particular theologians structured their systems.

Pursuant to this task, Systematic Theology attends (1) to the investigation of problems of theological method (2) to basic questions such as the foundation and source of authority, the reference and function of theological language, the interaction of freedom and determinism and (3) to thematic issues of contemporary life as these focus theological concerns particularly relevant to ministry within the American cultural milieu.

The curriculum requires three courses in Systematic Theology. These courses cover Introduction to Systematic Theology, Christology and Soteriology, and the Church and the Sacraments. Electives are available in the work of individual theologians, in specific areas of doctrine, in contemporary "schools" of theological method (Process, Liberation) and in the history and development of theology in the Nineteenth and Twentieth Centuries.

**Studies in Systematic Theology**

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*Required Courses*

**TH01 Introduction to  
Systematic Theology**

**TH02 Christology**

**TH03 Church and  
Sacraments**

**TH01 Introduction to  
Systematic Theology**

Study of "theological method" (i.e., the tasks, sources and criteria of theology) and the doctrines of Scripture, revelation and God.

*Term III 1995-96 Ms. Nelson*

*Term III 1996-97 Mr. Kehm*

**TH02 Christology**

This course focuses upon the person and work of Jesus Christ and the concepts of human nature, sin and salvation that are logical correlates of a proper Christology. The congruence and surpassing insights of such a Christian understanding of the human condition in relation to various non-theological interpretations will be examined.

*Term II 1995-96 Mr. Kehm*

*Term II 1996-97 Ms. Nelson*

**TH03 Church and  
Sacraments**

A study of the nature and mission of the Church, involving examination of the major biblical images of the Church; critical appreciation of the forms of the Church that have developed in the history of Christianity; and systematic inquiry into the kinds of acts and mutual relationships that make the Church a distinctive kind of community and by virtue of which it may rightly be claimed to mediate "redemption" to individuals and societies. The problem of appropriate contemporary institutionalization of such a community will be addressed with specific reference to existing denominations, congregations, and other forms of Christian community.

*Term I 1995-96 Mr. Kehm*

*Term I 1996-97 Mr. Calian*



**Studies in Systematic Theology**

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**Elective Courses**

**TH14 Process Theology**

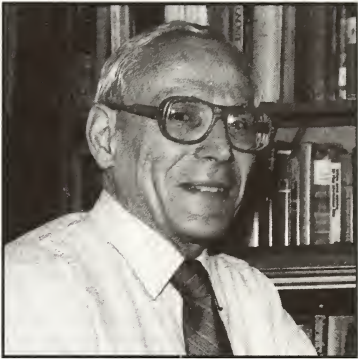
This course will investigate the implications of process philosophy for Christian theology. Particular attention will be given to the work of John B. Cobb, Jr., and Marjorie Suchocki, with attention to other process thinkers as well.

*Ms. Nelson*

**TH19 Theology and Ecology**

The purpose of this course is to develop a new theology of creation and a new vision of "salvation" as "Eco-Justice" in order to heighten ecological consciousness and to provide the basis for a theologically guided environmental ethic. Reconsideration of the "anthropocentric" view of the universe in the Bible and traditional Christian theology, and of proposals for a new "Christian Story" more congruous both with the Bible (e.g., the "Cosmic Christ" and the inclusion of nature in "salvation") and with scientific conceptions of the universe, life, the human species, and the planet earth.

*Term III 1995-96 Mr. Kehm*



*George Kehm*

**TH24 Sin and Alienation**

Contemporary theologians such as Wendy Farley (in *Tragic Vision*) and Mary Potter Engel have argued that not all forms of human alienation are best named sin. Farley, for instance, suggests radical suffering as a category for undeserved suffering that damages the soul of the sufferer. Using this insight as a wedge into the theological doctrine of sin, this course will set up a dialogue between several contemporary authors writing on various forms of human alienation and various theologians who have written on the doctrine of sin to learn in what ways the language of sin (particularly original sin) is/is not helpful to contemporary Christians in naming and being healed of their alienation.

*Term III 1996-97 Ms. Nelson*

**TH32 The Encounter of  
Christianity with  
World Religions**

This course will focus upon the issue of religious pluralism by (1) introducing the student to major non-Christian religions and (2) studying various contemporary responses to pluralism.

*Term I 1996-97 Ms. Nelson*

**TH36 The Theology of  
Karl Barth**

Study of the major stages of Barth's theological development from his "Schleiermacher" period, to "dialectical theology," to the *Church Dogmatics*. Special attention will be given to his doctrine of election.

*Mr. Kehm*

**TH39 Presbyterian  
Confessions**

A study of the *Book of Confessions* of the Presbyterian Church (U.S.A.) in search of the theological continuities and discontinuities in this nationally and historically diverse set of exemplars of Reformed theology. Special attention will be given to the relationship between the "catholic" and "reformed" elements in these confessions, with a view to their relevance to current church renewal proposals and the ecumenical situation.

*Term I 1996-97 Mr. Kehm*



*Carnegie Samuel Calian*

**TH40 Eastern Christianity  
Theology and  
Spirituality**

The easternization of Christianity might be an important source for renewal in Western Christianity. This course examines the theology and spirituality of the various ancient churches of the East (Russian, Greek, Coptic, Armenian, etc.). The contributions of contemporary Eastern Christianity to the ecumenical movement will also be discussed and field trips taken.

*Term I 1995-96 Mr. Calian*

**TH42 Feminist Theologies**

Since the 1960's and Mary Daly's invitation to women to move "Beyond God the Father," women of all colors have responded by doing theology from the perspective of their various experiences. This course will introduce students to feminist thought and study various feminist theologies that have emerged and are emerging from women in North America and around the world.

*Ms. Nelson*

**TH49 United Methodist Doctrine**

An introduction to the theology of John Wesley, a consideration of theological transitions, and an examination of contributions by important current Methodist theologians to the major doctrines of the Christian faith. Required of United Methodist students for ordination. Prerequisite: TH01 Introduction to Systematic Theology.

*Term II 1995-96  
Mr. Tutwiler and Mr. Weaver*

**TH50 Creation, Cosmology and Evolution**

This course will focus upon the ways in which two recent Gifford lecturers, Ian Barbour and John Polkinghorne, have proposed critical-constructive reinterpretations of Christian doctrines pertaining to "nature, man and God," in the light of scientific



*Susan Nelson*

developments in physics, cosmology and biology in the twentieth century.

*Term I 1995-96 Mr. Kehm  
Term II 1996-97 Mr. Kehm*

**TH51 Theology and Law in the Marketplace**

This course is an examination of the interplay between theology and law as we address the ethical complexities of modern society. Ethical issues are at the core of human existence. Ethical precepts inform our many relationships, from family and church to business and professional activities. To be sure, ethical dilemmas frequently confront all of us in those various settings. Theological, philosophical, and legal questions do influence and shape the ethical norms that we apply to our relationships and dilemmas in life.

*Term II 1995-96  
Mr. Calian and Mr. Henderson*

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## ***Studies in Church and Ministry***

The purpose of study in the Church and Ministry field is to bring theory to bear upon the practice of Christian faith. Ministry means service with and for others. Students and professors in this area inquire into how Christian theory and practice can be united in ministry to the Church and through the Church to the world. Consequently, the Church and Ministry field is engaged in the critical study of the professional ministry, the institutional Church and contemporary society so that students may be adequately prepared for future ministry.

Ministry by both professionals and laity in the Church requires knowledge and skills pertinent to social strategies, life styles, language patterns, counseling techniques, educational models and administrative systems appropriate to the Gospel in today's world. To this end, a wide variety of courses is offered in administration, Church and society, ecumenics, education, ethics, evangelism and missions, homiletics, pastoral care, sociology of religion, and worship and Church music.

In other areas of study there will be an emphasis on the social context of ministry. For example, professors of systematic theology give attention to the social dimensions of Christian faith as examined by liberation theology. There are biblical courses which stress the social milieu of ancient Israel and the application of biblical ethics to modern society. Courses dealing with moral education and women in society are offered regularly. Special interest in business values undergirds the Seminary's commitment to providing leadership in this area for the business community of Pittsburgh. The Seminary's urban setting provides an outstanding locus for the study of Church, society and ethical concerns.

## ***Studies in Church and Ministry***

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### ***Required Courses***

**MS02 Theological  
Reflection  
on Ministry**

**PD02 Spiritual Formation**

**CS01 Church and Society:  
Local**

**CS03 Church and Society:  
Global**

**ET01 Introduction to Ethics**

**PS01 Pastoral Studies:  
Education**

**PS02 Pastoral Studies:  
Pastoral Care**

**PS03 Pastoral Studies:  
Homiletics**

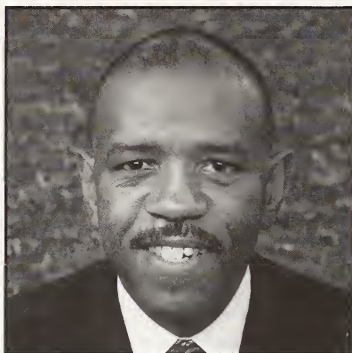
**MS02 Theological  
Reflection on Ministry**

This course is required for students involved in field education. It utilizes the field education experience as a focus for consideration of the integration of theological and biblical disciplines in parish and other ministry settings, pastoral skills and functions, pastoral roles and identity, family relationships, congregational dynamics, judicatory relations, the student's spiritual growth, and the supervisory relationship. The course is conducted as a seminar in groups of ten to twelve students. Each seminar is under the leadership of a member of the faculty and a field supervisor. Seminars meet for one and a quarter hours each week throughout the academic year for an accumulated credit of three hours.

*Offered Each Term 1995-96    Staff*

*Offered Each Term 1996-97    Staff*





*Ronald Peters*

**PD02 Spiritual Formation**

This course complements work done in theological and professional formation. Through lectures, seminars, assigned readings, a retreat and the keeping of a daily discipline and journal, students will be assisted in the practice of prayer as a part of the foundation of Christian life and ministry. Students will be introduced to the context, content, practice and application of various forms of spirituality. Of special significance will be the work of the sections, in which students will be encouraged to share together their continuing exploration of vocation, spiritual gifts and their own form of spirituality.

*Term I 1995-96 Mr. Purves*

*Term I 1996-97 Mr. Purves*

**CS01 Church and Society: Local**

Emphasis is given to the contribution sociological methods can make to understanding religious life in its varied forms. Particular attention is given to the urban situation in which most Americans live, using Pittsburgh as a model for studying the dynamics of urban life. The exploration extends to the historic roles of Church, ethnic and theological traditions in contributing to the unique character of this urban community. Several public issues within the United States will be examined from an urban perspective with special emphasis given to the multicultural aspect of the urban life.

*Term III 1995-96 Mr. Peters*

*Term III 1996-97 Mr. Peters*

**CS03 Church and Society: Global**

The global context of the church is examined through a study of political and international dimensions of church life. The interrelatedness of national and international factors - population, food, militarism, the environment, economics, repression, social justice - demonstrates the larger context within which Christian ministry is carried on, whether in affluent or Third World countries.

*Term I 1995-96*

*Mr. Castillo-Cardenas*

*Term I 1996-97*

*Mr. Castillo-Cardenas*



**ET01 Introduction to Ethics**

An introduction to the theological and philosophical issues in contemporary Christian social thought. This course will focus on the ethics of the Church as a social institution and Christian political theology.

*Term I 1995-96 Mr. Stone*

*Term I 1996-97 Mr. Cole-Turner*

**PS01 Pastoral Studies:  
Education**

In this segment of the Pastoral Studies sequence students study the many aspects and possibilities of education programming in churches. A general view of educational philosophy and methodology and their relation to theological, biblical, and historical studies provides a basis for evaluating major denominational patterns and curricular materials. Correlation with educational responsibilities in field work, particularly relative to youth ministries, adds focus to each student's development of his or her own philosophy of education and requisite skills.

*Term I 1995-96 Mr. B. Jackson*

*Term I 1996-97 Ms. Likins*

**PS02 Pastoral Studies:  
Pastoral Care**

Concurrent field experience provides a basis for study of pastoral care. Students are helped to understand the ministry of pastoral care in the history and theology of the Church. Attention is given to the practice of pastoral care in different settings and situations. Each student will prepare and present a case study for group discussion.

*Term II 1995-96 Ms. Robbins*

*Term II 1996-97 Ms. Robbins*

**PS03 Pastoral Studies:  
Homiletics**

The third-term seminar groups in the Pastoral Studies course provide an introduction to homiletics as a responsibility of ministers. Attention is given to the exegetical bases of preaching, to problems of hermeneutics and authority and to such rhetorical considerations as sermon construction, style and audience. Each student prepares and presents sermons and the seminar groups engage in the critique of these sermons.

*Term III 1995-96*

*Mr. Ezzell and Mr. Oman*

*Term III 1996-97*

*Mr. Ezzell and Mr. Oman*

## ***Studies in Church and Ministry***

### ***Elective Courses in Administration***



*George Tutwiler*

#### **AD10 Polity and Program of the Presbyterian Church (U.S.A.)**

An introduction to the polity and program of the Presbyterian Church (U.S.A.), designed in part to help Presbyterian students to prepare for denominational examinations in that field.

*Term III 1995-96 Mr. Foester*

*Term III 1996-97 Mr. Foester*

#### **AD11 Parish Leadership and Administration**

The course will explore the theological and biblical foundations for the ministry of administration. It will also give considerable attention to the practical aspects of this dimension of ministry. Each student's natural leadership style will be identified. Case studies will be used to consider the theological and biblical as well as the practical dynamics of administration in a church

*Staff*

#### **AD28 United Methodist 1996 General Conference Issues**

This seminar will provide an opportunity for an in-depth look at the proposed legislation to come before the 1996 General Conference, including the complex report of the Commission for the Study of Ministry and a variety of other polity, social concerns and theological issues. One credit.

*Term III 1995-96 Mr. Tutwiler*

#### **AD29 United Methodist Polity**

The Constitution and structural relationships of The United Methodist Church are examined with a particular focus upon the ministry and mission of the local church. Required of United Methodist students for ordination.

*Term III 1996-97 Mr. Tutwiler*

#### **AD30 United Church of Christ Polity**

To acquaint students with the polity, history, and practice of the United Church of Christ.

*Ms. Likins*

## ***Studies in Church and Ministry***

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### ***Elective Courses in Church and Society***

#### **CS02 Theological Research in International Perspective**

An examination of the issues and assumptions in the theological disciplines as defined within several different cultural perspectives and as they relate to the ways in which Christians perceive their international obligations.

*Mr. Castillo-Cardenas*

#### **CS12 The Creative Management of Conflict**

Conflict typically involves some obstacle to achieving a desired goal; it often arises when an individual or a group has an opportunity to prevail at the expense of another person or group. In this course we discuss the levels of conflict within the individual, within and among groups and the differences between cooperative and competitive orientations and methods of handling conflicts. We will engage in the actual practice of conflict resolution.

*Term III 1995-96 Ms. Likins*

#### **CS13 Liberation Theology and Christian Realism: A Comparative Study**

A course in comparative social ethics in which two major ethical approaches to social change in the Americas are considered. The respective methods will be learned and applied in seminar discussion to issues of poverty, imperialism, democracy and economic development.

*Mr. Castillo-Cardenas  
and Mr. Stone*

#### **CS15 Women in Church and Society**

The scope of the course includes various feminist positions; the conditions extant within society which brought about the contemporary liberation movement and the extent to which it influences Church women. The exploration of biblical and theological themes as reflected in the writings of Ruether, Fiorenza and Tribble are emphasized. Special attention is given to the needs of women in ministry.

*Term III 1996-97 Ms. Likins*



*Gonzalo Castillo-Cardenas*

**CS17 Black Theology and Urban America**

This course will examine the origin of black theology in response to social movements of the Civil Rights era in the United States during the 1950's and 1960's. A thematic analysis of the uniqueness of the Black theological perspective in dialogue with other theologies, especially Black Womanist theology and theologies in the Two-Thirds World, will be explored.

*Term I 1995-96 Mr. Peters*

**CS18 The Thought of Martin Luther King, Jr.**

This course will seek to engage students in a critical examination of the contribution of Martin Luther King, Jr., as a pastor, theologian, and social activist. A survey of his twelve year leadership within social justice movements in the United States and his strategic use of moral agency to effect change through public ministry.

*Term I 1996-97 Mr. Peters*

**SR10 Introduction to the Sociology of Religion**

An inquiry into the nature, content and extension of the sociology of religion as a field of study within the social sciences. The student will be introduced to the main theories on the role of religion in culture, personality and social structure, with reference to the classics (i.e., Durkheim, Weber, Freud and Marx) as well as to contemporary theory in the field.

*Term II 1995-96  
Mr. Castillo-Cardenas*

**SR12 Theology and the Indigenous Peoples of the Americas**

The status of "The Indian" in the theological and missiological practice of Christianity in the Americas. The course will begin with a critical survey from Las Casas and the Jesuit experiments of the Sixteenth Century, and extend to liberation theology today. The second part of the term will focus attention on specific theological themes and hermeneutical traditions developing within representative Indian communities of Latin America. These "indigenous theologies" will be considered in the context of the cultural and political conditions created by the conquest.

*Term II 1996-97  
Mr. Castillo-Cardenas*

**SR13 The Latin American  
Context of Liberation  
Theology**

The political, social and religious context of "liberation theology" in Latin America, with particular reference to historical roots and to the various development models, forms of popular religiosity and liberation movements, and their impact on theological activity in that part of the continent.

*Mr. Castillo-Cardenas*

**SR16 Critical Issues in the  
Sociology of Religion**

A survey of the major developments in the field since the time of the "classics." The emphasis is on the present status of the theses about the nature and function of religion originally presented by Marx, Weber, Durkheim and others.

*Term III 1995-96*

*Mr. Castillo-Cardenas*

***Studies in Church and Ministry***

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***Elective Courses in Ecumenics***

**EC10 Sin and Redemption  
in the Christian and  
Jewish Tradition**

Sin and redemption as two complementary theological concepts will be studied according to the Christian and Jewish tradition. At the beginning, the biblical understanding will be discussed. Based on that, on the one hand the medieval Catholic and Reformation understandings, and on the other hand the rabbinic tradition will be considered. Then follows the discussion of Karl Barth contrasted with some modern Jewish theologians. The course concludes with the Holocaust and some Christian (Paul van Buren) and Jewish reactions.

*Staff and Rabbi Staitman*

**EC11 Introduction  
to Ecumenics**

Ecumenics has been described as the science of the church universal. In this course we will study the ecumenical dimension of the church, trace the development of the modern ecumenical movement, and look at the various movements of Christian unity and mission today. The course concludes with an assessment of the limits and promises of ecumenics in the contemporary world-church where most Christians come from the non-western world.

*Term III 1996-97 Mr. Sunquist*



**EC41 The Torah in the  
Jewish and in the  
Christian Tradition**

The focus of this course is on the Old Testament Torah-tradition and its later role in Jewish and Christian thinking. The Torah will first be discussed in the context of the Old Testament. This will be followed by topics such as: the New Testament (Jesus, the Apostle Paul) and the Torah, legalism and freedom from the law, the Torah in the Rabbinic tradition (Talmudic and Midrashic literature), the Reformation and the Torah, contemporary Judaism and the Torah, and the Torah and the Gospel of Christ in contemporary Christianity.

*Staff and Rabbi Staitman*

**EC50 Themes of Old  
Testament Theology**

Some basic Old Testament theological concepts which became characteristic of Christian theology are investigated, such as authority of God, revelation, history, creation, the individual and the community. Included are basic aspects of Old Testament ethics and worship and the difference between Christian and Jewish interpretation.

*Staff and Rabbi Staitman*

## ***Studies in Church and Ministry***

### ***Elective Courses in Education***

#### **ED11 Moral Education in the Church**

The course explores recent research concerning the development of values in young persons and adults. Most particularly, it deals with the work of Kohlberg and Simon regarding planned educational experience for children, youth and adults. It also deals with the ways in which justice is perceived and how the level of value perception is raised.

*Term I 1995-96 Ms. Likins*

#### **ED16 The Church and Urban Education**

This course will review the involvement and contributions of Black congregations to the education of Blacks in America since 1850. The student will be encouraged to explore the role of the Black Church in addressing public issues, using education as a starting point.

*Mr. Peters*



*Harjie Likins*

#### **ED19 Group Process**

The course deals with the theory and practice of small group leadership and participation with a special concern for the types of such groups currently found in churches.

*Term II 1996-97 Ms. Likins*

#### **ED20 Youth Ministry**

A study of existing models that have been or are being used in the church with particular emphasis upon analysis in regard to the needs of youth. Skills in communication with youth are emphasized. Survey of drama, film, and other similar approaches. Emphasis upon program design. Distinction between junior and senior high school youth groups is emphasized.

*Term II 1995-96 Ms. Likins*



*Byron Jackson*

**ED21 The Development of Faith in Christian Education**

The Christian faith in relation to the personal and social developmental tasks of specific age levels; the resources of the church directed towards the religious needs of persons. Three areas will be stressed: children, youth and middle-aged adults. The course will integrate the theories of Jung, Kohlberg and Fowler with the potential development of faith experience.

*Term II 1995-96 Ms. Likins*

**ED22 Organization and Administration of Church Education**

The course offers a systematic approach to the organization and administration of education programs in congregations. Topics include group dynamics, curriculum development, enlistment and preparation of leaders, and similar practical matters.

*Term I 1996-97 Mr. B. Jackson*

**ED23 Educational Ministries with Adults**

The course will combine an investigation of prevalent theories, strategies and structures for adult education in congregations with the opportunity to design specific programs of adult education related to students' interest.

*Term I 1996-97 Ms. Foltz*

**ED25 Education, Spirituality and Pilgrimage**

The focus will be upon the integration of teaching and planning skills with theories of faith development and contemporary life visions. The emphasis will be upon the concept of pilgrimage and sacrifice as they have been and are utilized within Christianity.

*Term III 1996-97 Ms. Likins*

**ED26 Crisis Intervention for Young Children**

The course is conducted at the Arsenal Family and Children's Center. Work in groups provides experience for the prevention or arrest of problems in the development of a child. Methods are learned from the disciplined observation of children and families. Enrollment limited to 12 students.

*Term III 1995-96 Ms. Keairns*

*Term III 1996-97 Ms. Keairns*

**ED27 The Bible in  
Christian Education**

Analysis of the teaching-learning process as related to teaching the Bible. Theological and educational assumptions of contemporary Christian education literature will be analyzed. Special attention will be given to extant curriculum materials.

*Mr. B. Jackson*

**ED29 Educational  
Ministries with  
Smaller  
Congregations**

This course is an exploration of educational ministry with small membership congregations. Particular attention is given to structure and organization, lay leadership and pastoral leadership. Students will gain skills in assessing the needs of small membership churches and acquire competence in the praxis of religious education.

*Term I 1995-96 Ms. Foltz*

**ED30 Advanced Seminar  
in Educational  
Ministry**

Several major positions and current issues in education will be examined, and their relationship to the theory and practice of educational ministry in congregations will be explored.

*Term III 1995-96 Mr. B. Jackson*

**ED31 Limited  
Resources Ministry**

This course is designed to acquaint the student with methods of enhancing limited human and financial resources of small urban congregations (Black and White) through networking strategies with other congregations, denominational resources, community ministry agencies, and other private or governmental means. Lectures, assigned readings, and research projects are included as ways of analyzing the needs of small, poor, and/or ethnic congregation-based ministry.

*Mr. Peters*

**MS04 Supervised Ministry:  
Intern Year**

The year-long internship provides an opportunity to explore one's ministerial identity and to increase competence in the performance of ministerial tasks. The ministry setting may be a congregation, a social agency, or other placement approved by the seminary and appropriate to the educational and vocational goals of the student. The internship is supervised by an experienced ordained minister, utilizing an action/reflection process for learning. In addition to the ministry setting, the following campus components are included: a pre-internship orientation, one week of directed study in January, and a final paper reflecting on the intern experience.

*Mr. B. Jackson*

## ***Studies in Church and Ministry***

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### ***Elective Courses in Ethics***

#### **ET09 Theological Ethics**

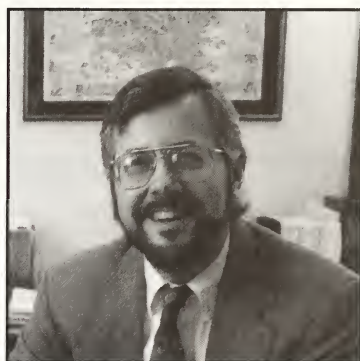
A seminar devoted to the study of texts dealing with moral problems in a theological context. Attention will be paid to such topics as the use of Scripture in ethics, the order of Law and Gospel, the meaning of love, orders of creation, and the relation between sanctification and the corporate dimensions of the Christian life.

*Mr. Crocco*

#### **ET13 Human Sexuality**

An inquiry into ethical questions raised by the current revolution in sexual attitudes and behavior. Consideration of such issues as pre-marital and extra-marital relations; marriage and divorce; alternative marriage patterns; understanding of male-female sexuality; treatments of sex in literature and public media.

*Term I 1995-96 Mr. Wiest*



*Stephen Crocco*

#### **ET15 Readings in Contemporary Theological Ethics**

This seminar is devoted to readings and discussion of texts by major figures in Christian ethical thought since 1960.

*Term III 1996-97 Mr. Crocco*

#### **ET18 The Ethics and Theology of H. Richard Niebuhr**

A consideration of the formative influences on the thought of H. R. Niebuhr and an analysis of his major writings in ethics and theology.

*Mr. Crocco*





*Ronald Stone*

**ET19 Reformed Urban Ethics**

An examination of the reformed contribution to and the reformed critique of the ethos of Pittsburgh.

*Mr. Stone*

**ET20 The Thought of Reinhold Niebuhr**

A detailed examination of *The Nature and Destiny of Man* and the study of Reinhold Niebuhr's political and social writings.

*Mr. Stone*

**ET21 Moral Issues in the Business Ethos**

The seminar examines the contribution of Protestantism to the modern economic order, compares major economic ethics policies of contemporary churches, and analyzes economic ethical issues in sustainable development questions utilizing Presbyterian church policy resources.

*Mr. Stone*

**ET25 Moral Issues in International Politics**

The seminar focuses on problems of Christian ethics and international politics. This course has had a focus on the U.S. and the U.N. with a trip to U.N. headquarters early in the term and on formation of U.S. policy in the post-cold war world.

*Mr. Stone and Staff*

**ET27 North American Theological Ethics**

A survey of attempts to construct a theological ethic in a North American ethos. Approaches by Puritans, Jonathan Edwards and the Edwardseans, the New England and Old Princeton theologians, the Social Gospellers, and American Neo-orthodox theologians will be considered. A figure, text, or movement may be emphasized in a given term.

*Mr. Crocco*

**ET28 Methodist Social Ethics**

A seminar which investigates the social thought of John Wesley, analyzes United Methodist social ethics and studies the work of contemporary Methodist social thinkers.

*Mr. Stone*



**ET29 Liberation Ethics**

A critical analysis of the ethics of Liberation Theology as presented in the works of representative authors, both Catholic and Protestant. The analysis will emphasize both convergence and contrast in their methodological approaches and implicit visions of human nature and of historical change. Besides the categories of power, love, and justice, the course will also explore more innovative concepts such as "praxis," historical project" and the "option for the poor," and examine their implications for Christian social responsibility.

*Mr. Castillo-Cardenas*

**ET30 Christianity in the Latin American Context: Ethical Issues**

A study of the relations between Church and society in Latin America, with particular attention to issues of socio-political ethics: the morality of various development models and their impact on various groups in the society (i.e., women, indigenous peoples, and the urban poor) as well as the ethical issues raised by specific models of political involvement and activism on the part of "Christian parties" and "Christian movements."

*Term III 1996-97*

*Mr. Castillo-Cardenas*

**ET34 The Social Ethics of Paul Tillich**

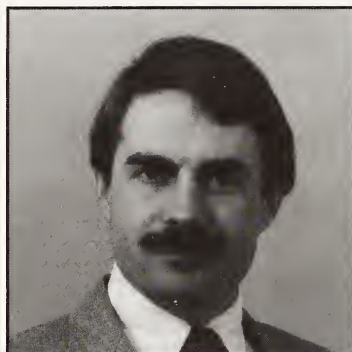
A consideration of Paul Tillich as a social philosopher and activist. Study of his writing on culture, politics, ethics, religious socialism, *The Religious Situation, The Socialist Decision, Love, Power and Justice, and Political Expectations*. His Christian ethical thought will be analyzed in relationship to his biography, historical setting and its contemporary and future relevance.

*Term II 1995-96 Mr. Stone*

**ET35 Seminar on Medical Ethics**

This course will be taught with the help of a member or members of the medical profession. The class will consider, in ethical perspective, such issues as the social responsibilities of the medical profession; health care delivery and costs; patients' rights; abortion and sterilization; death and dying; transplantation and the use of scarce resources; genetics and genetic engineering; professional ethical codes; and the relationships of ministers to medical professionals and ministry to medical care.

*Mr. Wiest*



*Ronald Cole-Turner*

**ET36 Economic Realities  
and Religious Roots**

This course investigates fundamental concepts related to economic ways of thinking, economic trends, and comparative systems including the structure and performance of the U.S. economic system. We will examine how religious roots in ethics and values relate to economic concepts and actions. Guest economists will present discussions of timely, controversial issues.

*Term II 1996-97  
Mr. Calian and Staff*

**ET37 The Ethics of  
Peacemaking**

A seminar consideration of the religious quest for peace with emphasis on world religions and peace, the Christian theology of peace, militarism, the new just peace theory quest, and the current styles of peacemaking ministries. The seminar will probably include a U.N. seminar in New York City.

*Term III 1995-96 Mr. Stone*

**ET38 Ministerial Ethics**

A study of ethical problems arising in the practice of ministry from the perspectives of the doctrine of ministry and of ministry as a profession. Consideration of such problems as: truth-telling, confidentiality, the minister as cleric and as a human being, ministers and money, allotments of time, the ministry and social issues, dealing with other ministers, standards of "success" in ministry, relationships with other professionals, and the role of clergy in society.

*Mr. Wiest*

**ET39   Christian Ethics and  
Contemporary  
Political Philosophy**

The seminar studies the classical Christian political theories of Augustine, Calvin, and Niebuhr in conversation with contemporary moral issues raised by the political processes.

*Mr. Stone*

**ET40   Comparative Ethics,  
Gandhi and King**

The course will examine the influence of Christian and Western thought upon Gandhi's social ethic and the influence of Gandhi's thought upon the social ethic of Martin Luther King, Jr. The contexts of India, South Africa, and the Black Church in America will be considered as sources of these social-transforming religious ethics.

*Term III   1995-96   Mr. Stone*

**ET41   Toward an Ethic  
of Sustainable  
Development**

The course will focus on the concept of "sustainable development," as a comprehensive ethical norm that brings together the fundamental ethical concerns of a Just, Participatory and Sustainable Society developed within the ecumenical movement in the last three decades. Through lectures, group discussion and case studies the course will seek to emphasize a vision of historical change having its roots in the local community, but reaching out in its concern and responsibility to the whole of creation. Thus, both the human (i.e., justice, freedom and dignity) and the ecological (i.e., integrity, intrinsic worth, and inter-relatedness of all creation) will receive attention.

*Term II   1996-97  
Mr. Castillo-Cardenas*

**ET70   Seminar in Weber  
and Troeltsch**

An examination of the contribution of Max Weber and Ernst Troeltsch to the history and theory of Christian Ethics. Designed for S.T.M. - Ph.D. candidates and advanced students in ethics by permission of instructor.

*Mr. Stone*

**Studies in Church and Ministry**

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**Elective Courses in Evangelism and Mission**

**EV11 Evangelism  
in Context**

This is an introductory course on the subject of evangelism covering basic issues of theologies of evangelism, communication, personal and social witness and conversion. A special focus will be on the particular contextual issues involved in Christian witness. Present methods and theologies will be evaluated and students will learn how to initiate and carry out appropriate evangelistic plans in the local church context.

*Term II 1995-96 Mr. Sunquist*

**MI10 Mission of the Church**

This is an introductory course to the study of missiology. The course will present theologies of mission, biblical understandings, historical development of Christian mission and conclude with a look at mission for the 21st century.

*Term III 1995-96 Mr. Sunquist*

**MI12 Theology and  
Practice of  
Stewardship**

Stewardship has many dimensions: biblical, theological, ethical and practical. This seminar is designed to discuss these aspects through lectures and case studies. Guest speakers will be invited for their particular contributions on the history of philanthropy and voluntarism in reference to Church organizations.

*Staff*



*Scott Sunquist*

**MI13 Christianity in Asia**

This will be a historical study of the spread and development of Christianity in Asia from the time of the Acts of the Apostles up to the present. Of special concern will be the social, political and religious contexts of Christianity in Asia. The course will conclude with a survey of Christianity in Asia today.

*Term II 1995-96 Mr. Sunquist*

**MI14 History of the Expansion of Christianity**

In this course the history of the church is viewed from the missionary perspective of the expanding, and at times receding, influence of Christianity across geographical and ethnic borders.

*Term II 1996-97 Mr. Sunquist*

**MI15 Gospel and Culture**

In the history of the church we can see how the church at times translates or incarnates the gospel, and at other times a particular culture binds the church to a particular form. In the western world today the gospel is often seen by outsiders to be irrelevant and far off. This course will study theologies of contextualization and culture in order to help students develop ministries which are both culturally relevant and prophetically responsible.

*Term II 1996-97 Mr. Sunquist*

**MI16 Spirituality and Mission**

Mission is essentially a spiritual matter more than a practical matter. This course will study the spirituality of mission, look at important figures of mission in the past and help the student to develop a life of "worldly spirituality" for future ministry.

*Term III 1996-97 Mr. Sunquist*

## ***Studies in Church and Ministry***

### ***Elective Courses in Homiletics***

#### **HM10 Homiletics Practicum**

The course combines seminar discussion with the preparation and delivery of sermons and is designed to lead students beyond introductory homiletics to a more sophisticated understanding of the preacher's task. In small sections students preach twice during the term and participate in detailed homiletical analysis.

*Term I 1996-97 Mr. Ezzell*

#### **HM11 Voice and Speech Practicum**

This is a ten-week course in fundamentals of voice and speech to maximize communicative effectiveness. One credit.

*Offered each term in 1995-96 and 1996-97 Ms. Kania*



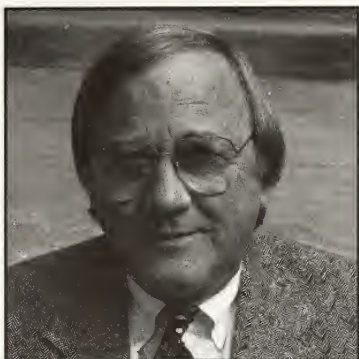
*Richard Oman*

#### **HM20 Parish Preaching**

This course will concern itself with planning a year's pulpit work and will include an analysis of the seasons and festivals of the Christian Year. Selected resources for occasional sermons will be provided. Class members will be responsible for preparing Advent/Lenten sermons, funeral meditations, wedding homilies, baptism/communion sermons, and messages for children.

*Term II 1995-96 Mr. Oman*





*Robert Ezzell*

**HM22 Preaching from  
the Gospel of Luke**

This course will study some of the great preaching themes found in St. Luke's Gospel. Particular attention will be given to the four "Great Songs of the Advent Season," as well as to selected portions of the Passion narrative. This course is offered every third year, in Term I, just prior to the beginning of the Lectionary Year C, when the Gospel emphasis is taken from the book of Luke.

*Mr. Oman*

**HM23 Twentieth  
Century Preaching**

An examination of methodological and theological developments in Christian preaching in the Twentieth Century. A study of contemporary preaching based on printed, recorded, audio and video-taped sermons of leading homiletics of our age.

*Term I 1996-97 Mr. Oman*

**HM24 Preaching From  
the Old Testament**

The course will provide an introduction to the special problems and possibilities offered by Old Testament preaching, including the discussion of how to use the principles of Old Testament interpretation for homiletical purposes, and experience in the preparation of sermons on different types of passages.

*Term I 1995-96*

*Mr. Ezzell and Mr. Gowan*

**HM25 Theology and Film**

This course will introduce the student to the use of popular films as a resource for theological reflection in the church. Representative films which reflect a variety of classical theological themes will be viewed and analyzed.

*Term II 1995-96 Mr. Ezzell*

**HM27 Preaching from Romans**

An exegetical analysis of Paul's most influential epistle. The course will attempt to provide the student with comprehensive understanding of the style and structure of Paul's argument and the homiletical possibilities it presents. Special attention will be given to hermeneutical problems attendant to such prominent Pauline concepts as faith, grace and law, as well as to the formidable forensic character of his language and thought.

*Mr. Ezzell*

**HM29 Storytelling**

This course is twofold in purpose and design. First, to examine in detail the nature of the story form of discourse and to attempt to establish its theological and persuasive primacy among the competing categories of discourse. Second and foremost, the course aims to develop in the student the ability to construct and narrate stories, i.e., to become adroit in the art of storytelling.

*Term II 1996-97 Mr. Ezzell*

**HM31 The Church and Mass Media**

This seminar will investigate the nature and role of the mass media in contemporary society, the problems it poses for the church, and the possibilities of its use in communicating the Christian faith.

*Mr. Ezzell*

**HM41 Rhetoric for the Church**

This course has three distinct focuses: (1) to improve the student's general ability in oral expression; (2) to help the student cultivate skills and strategies for the specific rhetorical, i.e., persuasive, transactions in which clergy are characteristically engaged (e.g., moderating session, leading discussions, counseling, presenting resolutions to judicatories); and (3) to analyze the nature and quality of the Church's rhetoric, both that which is directed to itself as audience and that which is directed toward the outside.

*Mr. Ezzell*

## ***Studies in Church and Ministry***

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### ***Elective Courses in Metro-Urban Ministry***

#### **MU10 Black Church and Urban America**

This course examines the realities of urban life in America with a particular focus on the role of the Black church in meeting human needs in the urban environment. The course will introduce the student to various ecclesiological models and perspectives on African-American ministry in an urban context. Biblical, theological, demographic, sociological, and practical tools of ministry will be utilized to understand and engage in ministry in the urban landscape.

*Mr. Barr*

#### **MU11 Urban Evangelism and Church Growth**

While lifting up the particularities of the urban context, the course will explore issues and methods of evangelism/church growth relevant for a wide range of situations. The course will examine biblical/theological foundations for evangelism, current evangelism literature and programs of the Presbyterian Church (U.S.A.), learnings emerging from mainline metropolitan mega-churches, and Pittsburgh area models of growing racial/ethnic and racially/socially inclusive congregations. Special attention will be given to evangelism as "church marketing" and evangelism through community action/service programming.

*Term III 1996-97 Mr. Chesnut*

#### **MU12 At-Risk Youth Ministry**

Focus will be on principles and dynamics of work with youth in inner-city communities, pre-school age through teens. The course will deal with strategies for strengthening self-esteem, academic performance, spiritual nurture, and positive coping/survival techniques for inner-city youth.

*Term III 1995-96 Staff*

**MU13 Urban Church  
Revitalization**

In this course contemporary problems facing the inner city/urban institutional church will be examined. Some of the internal dynamics and Christocentric models that can enhance the vitality of the church are viewed through biblical and theological reflections.

*Term II   1995-96   Mr. Barr*

**MU14 Black Church History**

This course will examine the development of the Black church from its origins within American slavery. Particular attention will be devoted to the uniqueness of the emergent theological perspective as well as the social significance of the resultant religious institutions within the African-American experience.

*Term II   1996-97   Mr. Barr*

## ***Studies in Church and Ministry***

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### ***Elective Courses in Pastoral Care***

#### **PC10 Human Development**

This course will examine the content, processes and contexts of human development and transformation throughout the life span from two psychological schools of thought, giving special attention to various experiences of loss. By using a case study approach, the course is designed to enable students to become more critically aware of how they hear and interpret "life stories" (psychologically and theologically) and to consider the implications of these various interpretations for the practice of ministry.

*Ms. Robbins*

#### **PC12 Compassion in Pastoral Care**

This course examines compassion as an organizing theological focus for pastoral care. Beginning with a thorough study of the compassion of Jesus, the course will go on to review representative theologians who have highlighted the "suffering with" of God. The practice of compassion will be developed, firstly, by way of a spirituality of suffering and secondly, by examining the relationship between compassion and our own woundedness and vulnerability.

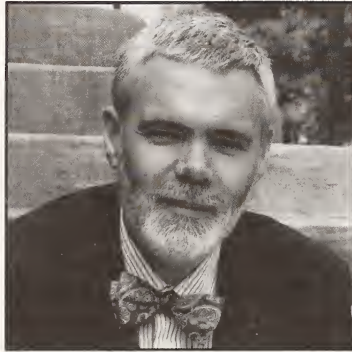
*Mr. Purves*

#### **PC13 Theology and Pastoral Care**

This course will examine three significant attempts to think theologically about pastoral ministry in the context of the history of pastoral care. The goal is to help the student to think theologically about the work of pastoral care. For this reason, the course will be conducted on a lecture and seminar basis, with most of class time being taken up in seminar work. Each student will take responsibility for preparing and leading a seminar on a portion of one of the primary texts.

*Mr. Purves*





*Andrew Purves*

**PC15 Models of Women's Transformation**

In order to do effective ministry with women, we need to know more about the needs of women in their various contexts. How do women develop their sense of self and voice, their relationships with others and their images of God? What questions of faith and spirituality are raised by women during times of personal, familial, professional, and societal crises and/or transitions? How may racial and socio-cultural factors affect the way women engage in the process of psychological and spiritual transformation? How may ministers and faith communities facilitate or hinder this process? This seminar will examine these and related questions pertaining to spirituality and the transformation of women.

*Term I 1996-97 Ms. Robbins*

**PC16 Systems Theory: Family and Congregational Dynamics**

Every minister belongs to three interlocking family systems: the minister's own family; the families within the congregation; and the congregation itself considered as a family. In this course, we will explore the principles of systems theory as applied to these various family groupings respectively. Then we will explore how the dynamics of each group affects and is affected by the other. Of special significance will be the students' opportunity to learn about family genograms, ministry to families, and leadership styles that may prevent getting "caught in the middle." Through various theological perspectives offered in the course and through readings, students will be expected to reflect theologically about family dynamics. This course is a prerequisite for Pastoral Counseling II.

*Term I 1995-96 Ms. Robbins*



*Martha Robbins*

**PC17 Addiction and Shame;  
Grace and Healing**

This course will explore the dynamics of the addictive process underlying unhealthy attachments to particular substances, relationships, beliefs or ideas, and work and organizations from physiological, psychological and theological perspectives. After understanding the addictive process, we will examine theological notions of Grace and explore how Grace invites and empowers persons to engage in a living process system. In addition, implications for the Church, ministerial leadership and pastoral care will be discussed.

*Term II 1995-96 Ms. Robbins*

**PC19 Training the Pastor  
as Spiritual Director**

Borrowing from the long tradition of spiritual direction in the Roman Catholic Church, this course will explore how that tradition can be adapted for use by Protestant pastors. The history, theology and practice of spiritual direction will be examined and discussed. A novel feature of the course will be each student's exposure both to giving direction and being directed.

*Term II 1995-96 Mr. Purves*

**PC23 The Spirituality  
of Thomas Merton**

This course is designed to be a thorough examination of the theology, practice and influence of this very significant Twentieth-Century spiritual teacher. Merton's work will be considered in an ongoing dialogue with Protestant perspectives on the theology and practice of prayer. The goal of the course is to introduce students to Merton's work and to his place in contemporary American Spirituality. Merton will be used to allow issues in the theology and practice of prayer to emerge for discussion.

*Mr. Purves*

**PC26 Theology and Practice of Holiness**

Study of holiness in scripture and Christian tradition as it relates to the understanding of God, the Christian life, and the church as a distinctive community in the world. Special attention will be given to reflections on holiness by John Calvin, John Wesley, Rudolf Otto and Karl Barth.

*Mr. Purves*

**PC27 Aging Creatively Today**

An academic and practical seminar to assist seminary students to experience ministry with older adults in the setting of Faith Presbyterian Church, Sun City, Arizona. Through a residential week in Arizona with on-site teaching by staff and qualified members of Faith Presbyterian Church and Pittsburgh-based seminars and writing and reading requirements, students will gain experience with and understanding of ministry to aging persons.

*Mr. Purves*

**PC50 Pastoral Counseling I**

This seminar is intended to help students deepen their knowledge and skills in listening, assessing the needs of people, making the appropriate pastoral responses based upon such assessments, and making referrals when indicated. Students will learn to recognize different kinds of mental or emotional disturbances, discern their own abilities to handle certain situations, and discover the unique role pastors have in healing ministry when other professionals are involved.

Prerequisite: PS02 Pastoral Studies: Pastoral Care or permission of Instructor.

*Term III 1996-97 Ms. Robbins*

**PC51 Pastoral Counseling II**

This seminar/practicum is designed to broaden the student's skills in working with individuals, families, and congregational dynamics from a family systems perspective. Consequently, students interested in this course should have some familiarity with family systems theory. Prerequisite: PC16 Systems Theory: Family and Congregational Dynamics or PC17 Addiction and Shame; Grace and Healing or permission of the Instructor.

*Term III 1995-96 Ms. Robbins*

## ***Studies in Church and Ministry***

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### ***Elective Courses in Worship and Church Music***

#### **WS11 Congregational Song**

A survey of the Church's heritage of song: the Bible, Byzantine and Latin hymnody, the Lutheran chorale, Calvin and Psalmody, English hymnody of Watts and Wesley and their adherents, and American hymnody from colonial times through the Twentieth Century. This comprehensive approach to the study of hymns deals with the hymn in perspective, in history and culture, and in practice.

*Mr. Tutwiler*

#### **WS12 Liturgy and Music**

Class members will read literature regarding the development of liturgy in the various denominations of the Eastern and Western Christian Church. Through lectures and practica, students will be encouraged to perform examples of such music and liturgy in class, and learn to develop a well-constructed form of worship for use within their own denomination, drawing on resources available in area libraries and church archives. Emphasis will be placed on the role of hymnody and psalmody in the context of Christian worship. Staff relationships within the practice of ministry will be studied and evaluated.

*Term II 1996-97*

*Mr. Oman and Mr. Tutwiler*

**WS14 The Theology  
and Practice of  
Christian Worship**

An introductory course on Christian worship. Topics covered will include: the pastor as liturgical theologian, a brief history of Christian worship, the Christian year, the use of the lectionary, the Sunday Service, music and liturgy, the sacraments, weddings and funerals, initiation/confirmation, prayer, children and worship, liturgy and the arts.

*Term I 1995-96 Mr. Oman*

**WS17 History of Church  
Music**

A study of choral and instrumental literature of the Christian Church from the Seventeenth through the Twentieth Centuries with emphasis on the development of Protestant Church music in America.

*Term I 1995-96 Mr. Tutwiler*

**WS19 Prayer and the  
Christian Life**

This course will study the biblical antecedents for prayer and the reformed doctrine of prayer. A survey-history of significant prayer-figures in the life of the Church will be included. Students will examine and critique the relationships between corporate and private prayer. An analysis of the theological and worship integrity and value of various Church prayers will be a matter of special focus.

*Term I 1996-97 Mr. Oman*



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## **Advanced Seminars for the Master of Sacred Theology Degree**

The S.T.M. degree (see page 23) requires at least 9 hours of work in advanced seminars which are designed for this degree. These S.T.M. seminars are also listed in the previous course descriptions because they may be offered as electives for M.Div. and M.A. students. If taught as S.T.M. seminars, however, enrollment by M.Div. and M.A. students requires special permission by the professor.

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### **Studies in Bible**

- OT06 Introduction to Ugaritic**  
*Mr. J. Jackson*
- OT30 Ancient Israel and Egypt**  
*Mr. J. Jackson*
- OT46 Wisdom Literature**  
*Mr. Gowan*
- OT47 Genesis I-II**  
*Mr. Gowan*
- NT15 Gospel of John**  
*Ms. Thurston*
- NT22 Paul's Letter to the Romans**  
*Mr. Gagnon*
- NT23 Interpreting the Parables**  
*Mr. Kelley*
- NT31 Practical Use of the New Testament: Mark**  
*Ms. Thurston*
- NT32 Practical Use of the New Testament: Luke**  
*Mr. Kelley*
- NT46 The Quest for the Historical Jesus**  
*Mr. Gagnon and  
Mr. Wilson*

### ***Studies in Church History***

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- CH15 Augustine and Aquinas**  
*Mr. Partee*
- CH16 Calvin's Institutes I**  
*Mr. Partee*
- CH17 Calvin's Institutes II**  
*Mr. Partee*
- CH28 The Creeds of Christendom**  
*Mr. Partee*
- CH35 Theology of Jonathan Edwards**  
*Mr. Crocco*
- CH43 American Religious History**  
*Mr. Wilson*
- CH46 The Quest for the Historical Jesus**  
*Mr. Gagnon and Mr. Wilson*

### ***Studies in Systematic Theology***

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- TH19 Theology and Ecology**  
*Mr. Kehm*
- TH24 Sin and Alienation**  
*Ms. Nelson*
- TH32 The Encounter of Christianity with World Religions**  
*Ms. Nelson*
- TH39 Presbyterian Confessions**  
*Mr. Kehm*
- TH50 Creation, Cosmology and Evolution**  
*Mr. Kehm*
- TH51 Theology and Law in the Marketplace**  
*Mr. Calian and Mr. Henderson*

## ***Studies in Church and Ministry***

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| <b>CS01 Church and Society:<br/>Local</b><br><i>Mr. Peters</i>                                       | <b>ET36 Economic Realities<br/>and Religious Roots</b><br><i>Mr. Calian</i>                             |
| <b>CS12 Creative Management<br/>of Conflict</b><br><i>Ms. Likins</i>                                 | <b>ET40 Comparative Ethics,<br/>Gandhi and King</b><br><i>Mr. Stone</i>                                 |
| <b>CS15 Women in Church<br/>and Society</b><br><i>Ms. Likins</i>                                     | <b>ET41 Toward an Ethic of<br/>Sustainable<br/>Development</b><br><i>Mr. Castillo-Cardenas</i>          |
| <b>CS17 Black Theology and<br/>Urban America</b><br><i>Mr. Peters</i>                                | <b>HM23 Twentieth Century<br/>Preaching</b><br><i>Mr. Oman</i>  |
| <b>CS18 The Thought of<br/>Martin Luther<br/>King, Jr.</b><br><i>Mr. Peters</i>                      | <b>MU14 Black Church History</b><br><i>Mr. Barr</i>   |
| <b>ED11 Moral Education<br/>in the Church</b><br><i>Ms. Likins</i>                                   | <b>PC15 Models of Women's<br/>Transformation</b><br><i>Ms. Robbins</i>                                  |
| <b>ED21 The Development<br/>of Faith in Christian<br/>Education</b><br><i>Ms. Likins</i>             | <b>PC16 Systems Theory:<br/>Family and<br/>Congregational<br/>Dynamics</b><br><i>Ms. Robbins</i>        |
| <b>ED25 Education,<br/>Spirituality and<br/>Pilgrimage</b><br><i>Ms. Likins</i>                      | <b>PC17 Addiction and Shame;<br/>Grace and Healing</b><br><i>Ms. Robbins</i>                            |
| <b>ED30 Advanced Seminar in<br/>Educational Ministry</b><br><i>Mr. B. Jackson</i>                    | <b>PC19 Training the Pastor as<br/>Spiritual Director</b><br><i>Mr. Purves</i>                          |
| <b>ET15 Readings in<br/>Contemporary<br/>Theological Ethics</b><br><i>Mr. Crocco</i>                 | <b>SR12 Theology and the<br/>Indigenous Peoples<br/>of the Americas</b><br><i>Mr. Castillo-Cardenas</i> |
| <b>ET30 Christianity in the<br/>L.A. Context: Ethical<br/>Issues</b><br><i>Mr. Castillo-Cardenas</i> | <b>SR16 Critical Issues in the<br/>Sociology of Religion</b><br><i>Mr. Castillo-Cardenas</i>            |
| <b>ET34 The Social Ethics<br/>of Paul Tillich</b><br><i>Mr. Stone</i>                                | <b>WS12 Liturgy and Music</b><br><i>Mr. Oman and Mr. Tutwiler</i>                                       |
|  | <b>WS17 History of Church<br/>Music</b><br><i>Mr. Tutwiler</i>  |
|  | <b>WS19 Prayer and the<br/>Christian Life</b><br><i>Mr. Oman</i>  |

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## ***The Seminary's Immediate Environment: Highland Park and East Liberty***

The numerous rivers, valleys and hills common to western Pennsylvania divide Pittsburgh into a large number of neighborhoods. Pittsburgh Theological Seminary is located on the border between two such neighborhoods. To the north is a residential area of substantial and well-kept homes, Highland Park, which takes its name from the large city park less than one mile from the Seminary. One of Pittsburgh's finest, Highland Park offers woods, picnic areas and paths for biking and walking. At the heart of the park is the

Pittsburgh Zoo, much of which was built at the turn of the century and which is presently undertaking a large scale program of modernization. To the south is East Liberty, a busy commercial and business center. East Liberty's residential population represents a healthy racial and ethnic cross section of urban America. The Seminary is a partner in the East End Cooperative Ministry, an exciting ecumenical venture involving many churches and agencies in cooperative service projects.

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## ***The Campus/Academic Buildings***

Pittsburgh Theological Seminary is located on a thirteen-acre campus, the major portion of which was once the estate of H. Lee Mason, Jr. The buildings, almost all of which have been built since 1954, are of American Colonial design.

**Clifford E. Barbour Library** houses a collection of over 235,000 volumes and more than 930 periodicals. The Library has eight on-line public access catalogs. Open stack areas include 100 desk carrels that may be reserved by students. In addition, eight enclosed carrels, which allow greater privacy for research, are reserved for

students in advanced degree programs. Twenty study rooms provide ideal conditions for faculty members and visiting scholars to pursue research. Reading rooms and a lounge create a pleasant atmosphere for reading and research. Four computers are available for word processing.

### **The John M. Mason Memorial Collection**

This priceless collection of classical theological works dating from the Reformation period is housed in the Anderson Collection of rare and antiquarian books.

### **The James Warrington Collection of Hymnology**

Several thousand valuable hymn and song books which came from the estate of James Warrington of Philadelphia provide research materials for scholars of American and British hymnody.

### **Historical Collections**

The Frank Dixon McCloy Room contains the Seminary archives and historical materials directly related to the institution's history. The Library also contains materials related to the Associate, Associate Reformed, United Presbyterian, and Presbyterian (U.S.A.) congregations, synods and general assemblies. Barbour Library is the repository for the papers of the Upper Ohio Valley Historical Society, the Community of Reconciliation congregation in Pittsburgh, and the Christian Associates of Southwest Pennsylvania.

On display in the main floor exhibit area are the desk and chair of Dr. Karl Barth of Basel, Switzerland, which were presented to the Seminary by Dr. Barth in 1964. Accompanying the desk, at which Dr. Barth wrote his theological works, is an autographed copy of his *Kirchliche Dogmatic I/1*.

### **Hicks Family Memorial Chapel**

is the newest structure on the Seminary campus. The sanctuary is used for worship during the Seminary's chapel services and

the spacious and comfortable theater-auditorium is ideal for conferences, special lectures and concerts.

### **The George A. Long Administration Building**

is the focal point of campus life. In addition to administrative offices, the building contains lecture and seminar rooms, faculty offices, student center, the Bible Lands Museum and a large lounge which is used for many gatherings.

### **The James Kelso Bible Lands Museum**

is named for the distinguished former Professor of Old Testament and Biblical Archaeology. It contains a significant collection of ancient Near Eastern and Palestinian pottery and artifacts brought together by travelers and archaeologists over the past 60 years. Many exhibits resulted from the eight excavations of which the Seminary has been a part. Housed in the George A. Long Administration Building, the museum is a valuable teaching aid for Seminary students and tool for those who may wish to participate in a Palestinian dig or gain some expertise in Palestinian archaeology. Churches, schools and community groups also have the opportunity to see biblical times vividly illustrated. Additional exhibits are on permanent display in the chapel narthex and the reception area of the Registrar's Office.



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## Accessibility

Recent modifications and additions to Seminary facilities have provided access to our major buildings and educational resources for persons with disabilities. Classrooms, offices, dormitory and dining facilities, restrooms, the mailroom, speech

studio, museum and the entire Library complex are currently accessible. The Seminary is committed to providing a barrier-free environment in order to serve all individuals regardless of their physical limitations.

**Q:** Do the apartment and dorm rents include utilities?

**A:** Yes. The only additional cost would be for your telephone and cable TV.

**Q:** Are students allowed to share the larger apartments — for example, might two men share a two bedroom apartment?

**A:** Subject to availability, yes.

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## Housing

Both dormitory and apartment housing are available on campus. Apartment sizes range from efficiencies to three bedrooms; eligibility is based on availability and family size. Apartment rents are below commercial rates; utilities are included in dorm and apartment rents. Dogs and cats are not permitted in Seminary apartments or dorms.

### Dormitories

**John McNaugher Memorial Hall**, the Seminary's original dormitory, now serves a variety of purposes. One wing houses women students in large private rooms and another contains faculty offices. Attached to McNaugher Hall is the dining facility which consists of three dining halls and a modern kitchen.

**George C. Fisher Memorial Hall** accommodates men in single rooms. Cooking and recreation facilities are available. Fisher Hall has student lounges on each floor. Five furnished apartments for guests of the Seminary are located on the ground floor of Fisher.

### Apartments

Apartments in all buildings are unfurnished. In the case of international students, or others demonstrating a compelling need, a limited amount of furniture may be available through the housing office.

Each apartment is equipped with a refrigerator and stove; coin-operated laundry facilities are located in the basement of each building. All apartments are equipped with wall-to-wall carpeting.

**Samuel A. Fulton Memorial Hall** provides eighteen efficiency and twenty-one one-bedroom apartments. Each unit includes a kitchenette, a bath and a storage locker.

**McMillan Hall, Anderson Hall and The Highlander** form a quadrangle which encloses a play area for children. In McMillan Hall there are one four-bedroom, three three-bedroom, twelve two-bedroom and three one-bedroom apartments. On the ground floor of McMillan Hall there is a large community room which is used as a play care center for pre-school children

through the school year. Anderson Hall includes six two-bedroom and six three-bedroom apartments, each of which has a living room, kitchen, bath and a storage locker. The Highlander contains seventeen one-bedroom and six two-bedroom units. Each apartment includes a living room, kitchen, bath and storage locker.

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### ***Information for Parents***

Our apartment availability is based on family size. The Business Office works very diligently to accommodate the needs of families.

#### ***Early Childhood Care for Children***

The Playroom serves the Seminary community by offering child care during regularly scheduled daytime class hours. It is staffed by a Director and Assistant Director and students on work study. The cozy atmosphere of the infant/toddler room accommodates children in a caring, safe environment. Developmental programs are stressed and the children are challenged to learn. In the large, colorful room for 2 1/2 to 5 year olds, there is a balance between free, creative playtime that leads to socialization, and structured,

planned activities that promote interest in learning readiness skills. There are outdoor facilities which are used often and occasional field trips along with other enrichment activities.

The Seminary is in the East Liberty School District. Our elementary school is Fulton Academy of Geographic and Life Sciences, located at 5799 Hampton. The middle school (grades 6, 7, 8) is Arsenal, located at 40th and Butler. Arsenal students are picked up by a school bus. Our high school is Peabody, located directly across the street from the Seminary. Parents should also check into the availability of magnet schools in our area.

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## ***Students and Student Life***

A primary purpose of Pittsburgh Theological Seminary is to develop a Christian community on campus which lays the foundation of early and lasting friendships which may lead to confidence and mutual assistance among ministers and church leaders. Approximately three hundred students of various ages and from different hometowns and homelands study at this Seminary each year. While a majority of students are Presbyterians, there are significant numbers of United Methodists, Lutherans, Baptists, Roman Catholics and Episcopalians. Beyond that, there are a number of smaller or congregationally based denominations represented.

Students at Pittsburgh Theological Seminary participate in the governance of the institution through the Student Association and their representation on various committees of the Board of Directors and the Faculty. In addition, the Student Association serves as a sponsor or umbrella for student organizations on campus.

**The Student Association**, by constitution, is composed of all students (except Doctor of Ministry students) registered and enrolled in the Seminary. The purpose of the Student Association is to conduct all student social and extracurricular affairs, and to conduct elections of student representatives to other Seminary committees or organizations as required. The Student Association conducts a range of programs from meetings dealing with issues related to the church and the world to social get-togethers to service projects. The Student Association is responsible for a large part of the annual student orientation program. Meetings of the Student Association are held at least once a month, with times varying to allow participation of both day and evening students.

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## ***Student Organizations***

Student Organizations function under the jurisdiction of the Student Association, and are organized and dissolved depending on student interest in each year. Groups which have remained active over several years include: The Association of Women at the Seminary (A.W.S.), The Black Seminarians Association, The Evangelical Student Fellowship (E.S.F.), the International Student

Association, the Peace Fellowship, The Preaching Association, Seminary Advocates for the Environment (S.A.V.E.), the Seminary Choir, and a number of denominational fellowships. These groups are described in the Student Handbook, as are the guidelines for establishing new groups and receiving funding from Student Association.

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## ***Worship***

Worship is an integral part of the life of Pittsburgh Theological Seminary. Chapel services are held three times each week and are followed by a time of community-wide fellowship. Students, faculty, guests and administrators share in the

leadership of chapel services under the direction of the Seminary's Community Life Committee. Communion is celebrated in chapel every other Wednesday. Attendance at worship services is voluntary.

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## ***Recreation***

Athletic events and other recreational activities are arranged under the auspices of the Student Association. Seminary students have access to the gymnasium and indoor swimming pool at Peabody High School across the street from the

campus on Tuesdays and Thursdays from 7 p.m. to 9 p.m. Interested students play volleyball at East Liberty Presbyterian Church just down the street on Wednesday afternoons. There are two tennis courts on the Seminary campus.

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## ***Distinguished Pastor-in-Residence Program***

This program gives the Seminary community the opportunity to interact with persons involved in a variety of ministries. During each academic year persons representing three different models of ministry are invited to spend four to eight weeks in residence on the campus. The distinguished guests visit classes, participate in Seminary activities, engage in conversations with students and faculty, and lead one or more chapel services. Usually one guest is present each term.

During recent academic years, the Seminary welcomed distinguished pastors who were engaged in overseas ministries, urban redevelopment ministries, large suburban church ministries, small church ministries, chaplaincy ministries, and judicatory ministries. Distinguished guests include pastors who are alumni/ae of Pittsburgh and many other seminaries. Each guest is hosted by a member of the faculty of the Seminary.

In addition, the Seminary occasionally invites distinguished lay persons to spend several days on our campus. These church women and men share insights about their ministries and ways in which their church and work commitments interact. Distinguished guests have included a banker, a newspaper editor, management consultants, an attorney, and corporation leaders. Over the past two years, the following persons have been a part of this program:

### **1993-1994**

*Casper I. Glenn, '46; San Diego, CA*  
*Jane Van Auken, '82; Austin, TX*

### **1994-1995**

*Glenn Doak, Jr.,*  
*72 and '80; Norman, OK*  
*Nancy Ann DeVries; Hamilton, NY*  
*Lonnie Oliver; Atlanta, GA*



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## **Policies**

### **Inclusive Language**

The Seminary has adopted a policy of inclusive language: Persons should be treated with the same respect, dignity, and seriousness, and no person or group of persons should be trivialized or stereotyped. Persons should not be described by physical attributes when others are being described by mental attributes or professional positions. Instead, all persons should be dealt with in equal terms. Reference to a person's appearance, charm or intuition should be avoided when irrelevant.

### **Drug Free Schools**

The Seminary is committed to providing a drug-free workplace and academic environment in compliance with The Drug-Free Schools and Communities Act Amendments of 1989 (Public Law 101-226). The unlawful manufacture, distribution, possession or use of a controlled substance on Seminary property, or off-site while on Seminary business, is strictly prohibited. Violations of this policy will result in disciplinary action up to and including dismissal, and/or mandatory participation in and successful completion of a drug assistance or rehabilitation program approved by an appropriate health or law enforcement agency.

### **Sexual Harassment**

It is the policy as well as the responsibility of Pittsburgh Theological Seminary, as an institution preparing men and women for leadership roles in the church, to establish an environment of trust in which the dignity and worth of all members of the institutional community are respected. Therefore, the Seminary will not condone or disregard incidents of sexual harassment.

Such harassment is a misuse of power. It creates confusion and an uncomfortable, hostile and intimidating environment in which to work and study. It destroys opportunities for students, faculty, and staff to develop and affirm strong, positive self concepts and the sense of self-confidence and mutual respect which are essential both to the educational process and to the excellence of a well-functioning institution. Normally, the misuse of power is construed in the context of an institutional hierarchy (e.g., employer-employee, faculty-student, administrator-support staff). However, there are other forms of power, such as size, gender, etc., which may be misused for sexual purposes. This applies to all persons in the Seminary community.

The Board of Directors of Pittsburgh Theological Seminary has approved the following tuition, housing rent and fees for the 1995-96 academic year. Modest increases are

anticipated for the following year. The Seminary reserves the right to make changes in all tuition, housing rent, fees and financial aid policies without prior notice.

## Tuition

### Candidates for the M.Div., M.A. and S.T.M. Degrees:

Charge for 36 term hours . . . . .	\$ 6,408
Full time per credit (nine or more credits) . . . . .	\$ 178
Part time per credit (eight or less credits) . . . . .	\$ 195

### Candidates for the D.Min. Degree:

Per credit . . . . .	\$ 195
Annual continuation fee (after 4 years) . . . . .	\$ 200

### Special Students:

Per credit . . . . .	\$ 195
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### Candidates for the Ph.D. Degree:

*Per credit hour for Pennsylvania residents -*

Prices established by the University of Pittsburgh

*Per credit hour for non-Pennsylvania residents -*

Prices established by the University of Pittsburgh

### University Courses:

Courses taken at area universities (University of Pittsburgh, Carnegie Mellon University, Duquesne University) through the PCHE cross-registration system are charged at Pittsburgh Theological Seminary tuition rates and tuition is paid to the Seminary.

### Audit course:

Full-time students . . . . .	No Charge
Part-time students . . . . .	\$ 75
Audit-credit: (One-half tuition cost - per credit) . . . . .	\$ 98

### Fees

Application Fee . . . . .	\$ 25
Matriculation Fee* . . . . .	\$ 50
Student Association Fee (\$8.00 per term). . . . .	\$ 24

### Transcript Fee:

One copy of student's academic record will be provided without charge

Additional copies . . . . .	\$ 4.00
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\*The Matriculation Fee is applied to tuition costs

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**Rent**

Nine month charge for a Dormitory Room (\$520 per term). . . . . \$1,560

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**Apartment Fees (per month)**

**Fulton Hall: Thirty-nine apartments**

Efficiency apartments . . . . .	\$ 305
One-bedroom apartments . . . . .	\$ 375

**Highlander: Twenty-three apartments**

One-bedroom apartments . . . . .	\$ 395
Two-bedroom apartments . . . . .	\$ 450

**Anderson/McMillan Halls: Thirty-one apartments**

One-bedroom apartments . . . . .	\$ 360
Two-bedroom apartments . . . . .	\$ 460
Three-bedroom apartments . . . . .	\$ 545
Four-bedroom apartments . . . . .	\$ 640

Please note: All Seminary apartments are rented as unfurnished. Stoves and refrigerators are supplied, but no other furniture or furnishings are available.

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**Board**

Meals may be purchased in the cafeteria Monday through Friday (morning and noon) throughout the academic year, excluding vacation periods. The estimated cost for board for an academic year for a single student is \$2,300. Meal service is provided on a cash-only basis for the convenience of students, faculty and staff. Breakfast and lunch are available in the cafeteria

Monday through Friday; evening meals are served in the Shakarian Campus Center several evenings a week, depending on class schedules. The food services are closed during vacations and holidays. In addition, shared kitchens are available to dorm residents year round for food storage and preparation.

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### ***Mandatory Medical and Hospitalization Insurance***

The Board of Directors of the Seminary has determined that students must be adequately covered with health insurance, either by participating in the premium plan offered by the Seminary or by another plan. It is important that this cost be included in each student's estimate of expenses. Verification of an existing policy is due upon

registration for the first term of attendance. Premium insurance coverage is compulsory for international students.

Those students planning to bring family members should be aware that family health coverage, a necessary precaution, is extremely expensive.

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### ***Payment of Fees***

All academic fees and expenses are payable during the first two weeks of each term. When necessary, **full-time** students may make arrangements at the Business Office for a payment plan to cover a term's expenses. There is a \$5.00 late fee plus a carrying charge of 1% per month on the open account balance under any deferred payment plan. **Part-time** students are expected to pay all tuition and fees within the two-week period.

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## ***Financing Your Seminary Education***

**Q:** *May I check into financial aid while I am on campus for my application interview?*

**A:** *Yes. The best days to do so are Mondays, Tuesdays and Thursdays.*

The goal of the Pittsburgh Seminary Financial Aid Program is to assist each student in arranging financial support. While it remains each student's responsibility to meet the costs of his/her theological education, the Seminary desires to provide grants and work assistance to full-time students in the Master Divinity, Master of Arts, and Master of Sacred Theology programs who have need, regardless of denominational affiliation. The student's denomination and family are also expected to share in meeting the financial obligation.

Awarding financial aid to students is a process that is based on need. The application procedure requires students to complete the Free Application for Federal Student Aid (FAFSA) as well as the Seminary application. Both are necessary because eligibility for the Financial Aid Program and the Expected Family/Student Contribution (EFC) are determined from calculations of these forms.

### **Cost/Income**

Pittsburgh Theological Seminary uses expense norms in computing a student's need. The allowed expenses for the 1995-96 academic (9 month) year are on the next page.

1995-96 Allowed Expenses

To determine each student's financial need, Pittsburgh Theological Seminary uses expense norms which are established annually according to the status of the student. The following budget figures are estimated for a nine-month academic year.

	Single Student	Married Student	Each Child
Tuition. . . . .	\$ 6,408	\$ 6,408	
Books. . . . .	.600	600	
Student Assoc. Fee. . . . .	.24	24	
Rent. . . . .	1,560	3,555	\$ 680
Food. . . . .	2,300	3,051	760
Health Insurance*. . . . .	1,973	5,387	330
Other Expenses**. . . . .	3,390	4,840	1,075
Total . . . . .	\$ 16,255	\$ 23,865	\$ 2,845

\*The completed and signed form, MANDATORY STUDENT HEALTH INSURANCE, is due upon registration for the first term of attendance. Those students choosing to subscribe should know that quarterly premium payments are made for this insurance.

\*\*Transportation, health and personal care, clothing, entertainment, etc., are possible expenses to be considered under this line item.

The student's **demonstrated need** is the difference between **allowed expenses** and the **expected family contribution**. To help meet this need, Pittsburgh Theological Seminary will assign a campus job and make a grant award.

The student is expected to seek outside sources of aid; these will not affect the Seminary grant unless **need** is reduced to less than the PTS grant.

In order to gather information about a student's financial status, a copy of the previous year's income tax return and W2's must accompany the aid application.



### **Work Assistance**

The first part of aid, up to \$1,650.00 is the awarding of a Work Assistance assignment. Campus jobs exist in all aspects of Seminary life, including the Playroom, Cafeteria, Library and Administrative offices.

### **Grants**

Grant assistance is provided by our restricted endowment funds and annual gifts to the Student Aid Scholarship Fund. Over 74% of our full-time students receive Seminary Aid.

Our grant award is given to students regardless of denominational affiliation. However, an additional percentage will be given to members of the Presbyterian Church (U.S.A.) as well as to racial/ethnic students. The maximum grant for all students will be the cost of tuition in effect each year. One third of the grant is made available each term. In special circumstances a student may be awarded an additional 10% of the grant.

In addition to a Pittsburgh Theological Seminary grant, a student may be eligible for a rent rebate during the academic year if he/she is a full-time student, receiving the maximum grant award, and living in Seminary housing. Dormitory students receive a rebate of \$50 per month; apartment dwellers receive a rebate of \$125 per month/per apartment.

Honoring a commitment to provide additional financial help to students demonstrating greater need, the Seminary, through its Book Rebate Program, will award \$600 to those students receiving maximum aid and carrying 36 credits. Students with maximum aid and registered for 27 credits will receive \$450.

The Financial Aid Package is based on the assumption that a full academic load (12 credit hours) will be carried. No financial aid will be available to students registered for less than nine credits. Should a student fail a course(s), there will be no financial aid for the repeat course(s). Transcripts will be reviewed after each term; a student whose cumulative Quality Point Average is less than 2.0 will receive no further financial aid until the cumulative QP has been raised to 2.0.

The Financial Aid Office assists students to process applications for other sources of grant assistance such as a Study Grant and the Racial/Ethnic Leadership Supplement Grant for Asian, Black, Hispanic, and Native American students. These assist graduate students who are confirmed members of the Presbyterian Church (U.S.A.) in preparation for professional church occupations.

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## **Loans**

Many students will enter Seminary with educational loans, so every effort is made to keep this aid component to a minimum. When a student has exhausted all possibilities for other forms of financial aid and still needs funds, a loan may be the only option. There are loans available through the Federal Family

Educational Program, some denominational agencies, and other sources. Once the student has determined that a student loan is needed to help finance educational expenses, he/she should make an appointment with the Director of Financial Aid to discuss the situation and the loan process.

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## **Refunds**

A refund is made to a student who does not complete a full term, based on the date of formal notification of withdrawal or on the date that the Seminary formally determines that the student is dismissed and notifies him/her of this action. Courses may be dropped or added during the first two weeks of each term without penalty. Courses dropped during the third through the fifth weeks carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment.

### **Additional Information**

The Seminary Financial Aid Program is based on a nine-month academic year. Each year, if aid is required, a new application should be filed by May 1.

New and transfer students may apply for Financial Aid through the summer months. Applications are reviewed in the order in which they are received.

These policies are subject to change. They are operative for the current academic year (1995-96) and represent no commitment beyond the current year. The Financial Aid Policy Committee, which includes students, conducts an annual review.

Specific questions and requests for detailed information regarding financial aid should be addressed to the Seminary Financial Aid Office.

## **Scholarships**

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### **Honors Scholarships**

The Honors Scholarship program is one way Pittsburgh Theological Seminary seeks to encourage the enrollment of young men and women of the highest academic ability in the Master of Divinity and Master of Arts programs. Those considered for an Honors Scholarship shall be from among those applicants who will have made application for the Fall term before April 15 of the year in which they intend to enroll and who will have graduated from a regionally accredited or internationally recognized college or university with at least a 3.5 cumulative grade point average in their last degree program (or the numeric equivalent for schools not using the 4 point scale). They shall be students of demonstrated potential for outstanding Christian service as determined through letters of reference and the admissions interview. All students who meet these criteria will be considered for Honors Scholarships; there is no additional application process.

To be eligible to receive the scholarship, students must register for and complete at least nine credit hours per term. Honors Scholarships will be awarded for a maximum of three consecutive years for those admitted to the M.Div. program and two consecutive years for those admitted to the M.A. program. They will be renewed each Spring for the following year and only if the student's cumulative grade point at the end of the academic year is at least 3.5.

Honors Scholarships are awarded without consideration of financial need. They include: Thé Faggs Manor/John McMillan Scholarship, the Neenah Scholarship, the Molyneaux Scholarship and the Hiaasen Scholarship. Presidential Scholarships are awarded using the same criteria as Honors Scholarships but are awarded only to first year students and will be awarded for one year only. The awarding of both the Fox Chapel Scholarship and the Andrew McCarrell Memorial Fund is based on financial need in addition to academic and personal qualifications.

**The Faggs Manor Presbyterian Church (U.S.A.)/John McMillan Honors Scholarship** was established in 1986 by the Faggs Manor Presbyterian Church (U.S.A.), Cochranville, Pennsylvania, in the names of this congregation and of the Rev. Dr. John McMillan, son of the Faggs Manor Presbyterian Church (U.S.A.) and a pioneer teacher and leader in theological education in Western Pennsylvania. Dr. McMillan's work had great influence in the establishment of Western Theological Seminary, one of the antecedents of Pittsburgh Theological Seminary. Preference shall be given for this Honors Scholarship to qualified full-time students who are members of Presbyterian Churches (U.S.A.) within the boundaries of Donegal Presbytery and/or who are under care of Donegal Presbytery of the Presbyterian Church (U.S.A.).

**The Fox Chapel Presbyterian Church Endowed Scholarship** was created as scholarship aid for Presbyterian students qualifying for financial aid who have demonstrated meritorious academic achievement in degree related programs at Pittsburgh Theological Seminary.

**The Carl A. Hiaasen Honors Scholarship Fund** was established by the bequest of Abraham L. Mailman in honor of Mr. Carl A. Hiaasen, a former member of the Board of Directors of Pittsburgh Theological Seminary.

**The McCarrell Memorial Fund** was established in honor of Alexander McCarrell, a graduate of Pittsburgh Theological Seminary (Western) in 1840. The fund was first established in 1984 by Thomas C. McCarrell and later enlarged by Rachel M. McCarrell. The fund is to be used to support two or more needy and worthy entering students, not solely judged by academic achievements, preparing for the ministry in the Presbyterian Church (U.S.A.).

**The David E. Molyneaux Honors Scholarship** was established by the First Presbyterian Church of Flint, Michigan, in affection for their pastor, David E. Molyneaux, an alumnus and former Board member of the Seminary.

**The First Presbyterian Church of Neenah Honors Scholarship** was established by the First Presbyterian Church of Neenah, Wisconsin, from the Bergstrom Fund, of which it is the trustee.

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### ***Presidential Scholarships***

Pittsburgh Theological Seminary will offer a limited number of Presidential Scholarships to Master of Divinity and Master of Arts candidates who have attained high academic achievements in previous degree studies.

Presidential Scholarships shall be granted only to students enrolled for twelve (12) or more credits per term who make application to the Seminary for Term One on or before April 15 of any year.

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### ***Awards, Fellowships Scholarships and Prizes***

**The Jennie Rigg Barbour Memorial Prize** is assigned to that member of the graduating class who has taken the full course of instruction in this institution and who has achieved the second highest academic rank of the class if, in the judgment of the faculty, he or she is worthy in all other respects.

**The Watson Samuel Boyce Music Prize** is to be awarded annually to that member of the senior class who makes the most outstanding contribution to the life of the Seminary in the area of Church Music.

**The Brooks Foundation Commencement Prize** is awarded to the graduating senior, whether Master of Divinity or Master of Arts, who has taken his or her full course of study at Pittsburgh Theological Seminary and who has the highest standing in the general area of Pastoral Care.

**The Paul T. Gerrard Prize in Homiletics and Pastoral Care** is to be awarded to the graduating senior M.Div. student judged best by the faculty in homiletics and pastoral care and who shows promise for a future in pastoral ministry. The recipient is encouraged to use this prize for his/her theological library.

**The Thomas Jamison Scholarship** is given every year to the member of the senior class who has the highest average at the beginning of his or her final term of study. The acceptance of this scholarship requires that the recipient spend a full academic year in study in any graduate institution approved by the faculty.



**The Dr. Theodore W. Kalsbeek '51 Prize**, established by the Sycamore Presbyterian Church, Cincinnati, Ohio, is awarded to a student at the end of the middle year, who by aptitude, temperament, and commitment is deemed to show the most promise in serving small churches with traditional reformed theology, effective Biblical preaching and compassionate pastoral involvement.

**The Michael Wilson Keith Memorial Homiletical Prize** is awarded to a member of the senior class who has spent three years in the Seminary and has taken the highest standing in the department of Homiletics The Robert A. Lee Church History Prize is to be awarded yearly to the students taking first and second rank respectively in the department of Church History.

**The Sylvester S. Marvin Memorial Fellowship** may be assigned upon graduation to that member of the senior class who is recommended by the faculty as having achieved the highest standard in all departments of the Seminary curriculum. The faculty reserves the right to impose special tests and examinations in making this award. The recipient must pledge himself or herself to a year of postgraduate study at an institution approved by the faculty following his or her graduation.

**The Walter P. and Anna L. McConkey Award in Homiletics** is given to a student who at the end of the middle year has, in the judgment of the homiletics professors, demonstrated excellence in preaching.

**The Edwin Dwight McKune Award for an International Student** is given to a student who has demonstrated meritorious performance in his or her Seminary work and who is returning to his or her native land to witness to Christ there.

**The John W. Meister Award in the Pastoral Ministry** has been established by J. W. Gregg Meister, Interlink Video Productions, Inc. in memory of Rev. John W. Meister, who at his death in 1974 was Director of the Council of Theological Seminaries. The award is made each year to that member of the graduating class who manifests to the greatest degree those characteristics which are most essential to effective pastoral leadership.

**Middlesex United Presbyterian Church (Presbyterian Church U.S.A.) Memorial Prize in Biblical Studies** is awarded to the graduating senior who, in the judgment of the faculty, is most deserving of this award. The prize was established in 1989 by action of the former Middlesex United Presbyterian Church (U.S.A.).



**The Clara Edna Miller Prize in Pastoral Theology** is awarded to that student in the Master of Divinity program finishing the seventh term who achieves the highest academic standing in those courses in the curriculum particularly adapted to the practice of ministry, i.e., preaching, worship, education, pastoral care, administration and leadership development.

**The Walter L. Moser Prize in Missions** is awarded to that member of the graduating class who is deemed most deserving among those entering a denominationally recognized or ecumenically sponsored mission field.

**The James Purdy Scholarship** is apportioned equally each year to up to six members of the junior class who are full time students and under care of a Presbytery and who, at the end of their junior year, have attained a high standard of excellence in their Seminary work.

**The Richard J. Rapp Memorial Award in Doctor of Ministry Studies** has been raised by the Covenant Community Presbyterian Church of Pittsburgh as a memorial for the Rev. Dr. Richard J. Rapp, previous Director of the Doctor of Ministry Program. Each year these funds are used to provide copies of one or more outstanding doctoral papers to all A.T.S. seminaries which have a Doctor of Ministry Program.

**The Andrew Reed Scholarship** is given to the student who, upon entering Seminary, shall achieve the highest grade in a competitive examination in the English Bible. The successful competitor is to have the scholarship throughout the entire course of three years.

**The Henry A. Riddle Fund for Graduate Study** provides an annual award to a member of the graduating class designated by the faculty for assistance in postgraduate study, preferably in the field of New Testament.

**The Fred McFeely Rogers Prize in Biblical Studies** is granted to the student who, in the judgment of the professors of the Biblical area, is most worthy of this award at the end of the junior year.

**The Alice Myers Sigler Memorial Prize in History and Theology** is granted to the student who, in the judgment of the professors of the History and Theology areas, is most worthy of this award at the end of the middler year.

**The Joseph Watson Greek Entrance Prize** will be awarded to the student who achieves the highest grade in an examination in classical Greek as he or she enters the junior class of the Seminary.

**The John Watson Prize in New Testament** will be awarded to that member of the senior class who, having elected Greek Exegesis, shall submit the best grammatical and exegetical treatment of a portion of the Greek New Testament.

**The William B. Watson Prize in Hebrew** will be awarded to that member of the senior class who, having elected Hebrew, shall submit the best grammatical and exegetical treatment of a portion of the Hebrew Old Testament.

# *A d m i s s i o n s*

A student applying for admission to any course of study offered by Pittsburgh Theological Seminary shall provide evidence of good character and of a Bachelor's degree from a regionally

accredited college or university or its academic equivalent, and normally shall be a member in full communion in some branch of the Christian Church.

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## ***Master of Divinity and Master of Arts***

Applicants to the first degree programs are required to have completed the Bachelor's degree from a regionally accredited college or university at the time of enrollment. This undergraduate work should include a substantial foundation in the liberal arts. Applicants may apply any time after the junior year in college is completed. Applications for September entrance should be made prior to June 30 to insure full consideration for admission; application for entrance in the Second or Third Term should be made at least six weeks before the beginning of the Term desired. All correspondence concerning admissions to the Seminary should be addressed to the Director of Admissions.

Applications are considered by the Admissions and Standings Committee upon submission of the following materials:

1. A formal application with the designated references.
2. An official transcript of all the applicant's college and university work, showing grades for at least three years of undergraduate work.
3. A statement (500-1000 words) describing the applicant's family, educational and religious background, placing particular emphasis upon reasons for entering the Seminary.
4. A personal interview with the Director of Admissions or another representative of the Seminary designated by the Director of Admissions.
5. A letter of reference from applicant's local church.

6. An application fee of \$25.00. This fee is not refundable.
7. A battery of psychological and/or mental capacity tests may be required of the applicant by the Director of Admissions and the Admissions and Standing Committee. Such testing is utilized only when it is believed the results will clarify ambiguities in the student's academic record or in the applicant's emotional fitness for ministry.

After admission is granted and within thirty days of such notification, a \$50.00 fee is required to assure the applicant a place in the Term for which the application was made. This fee is applied to the student's tuition and is not returnable. A certification of the student's "intention to enroll" must accompany this fee.

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### ***Dual Professional Degree Programs***

In each of the dual degree programs the candidate must apply and be admitted to both Pittsburgh Theological Seminary and the respective university. Normally, application is made

to the appropriate graduate school of the university during the First Term of the middle year of the Seminary Master of Divinity program.

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### ***Transfer Students***

A student transferring from another accredited seminary is required to submit, in addition to the foregoing, a complete transcript of previous seminary work and a letter of dismissal from the Dean or President of

the Seminary. A transfer student must be in attendance at Pittsburgh Theological Seminary for a minimum of one full academic year in order to become a candidate for the M.Div. or the M.A. degree.

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## ***Special Students***

Applicants desiring to study at Pittsburgh Theological Seminary for credit on a non-degree basis, other than International students, must possess a Bachelor's degree from a regionally accredited college or university at the time of enrollment. Applicants for Special Student status follow the same procedures and submit the same materials as those applying for the Master of Divinity and Master of Arts programs.

Special Students may enroll in as many as two courses per term, up to a total of six courses. Special Students complete all the assigned requirements for each course in which they enroll and receive academic credit.

### **International Students:**

Pittsburgh Theological Seminary recognizes the global nature of the Christian Church, and seeks to play a role in training leaders for churches around the world. To that end, the Seminary admits and supports a limited number of students whose citizenship is held outside the United States.

Any international student applying to the Seminary must have completed an undergraduate degree or its equivalent from an internationally recognized college or university. In addition, if English is not the candidate's first language, the student must submit documentation of a current TOEFL (Test of English as a Foreign Language) score of at least 550.

Students applying to the Seminary from outside the United States will be considered with preference given to those whose applications come through denominational offices, the World Alliance of Reformed Churches or the World Council of Churches programs for global education. These students shall be designated as International Scholars, with financial support from the Seminary and the sponsoring body. Names of contact persons are available through the Admissions Office.

International students who are already in the United States may apply directly to the Seminary and will be considered for admission on the merit of their application, references and transcripts. These students may be eligible for Financial Aid if proper documentation of financial resources is available.

Visa applications for I-20 Student Visas will be issued only when the Admissions Office has been provided with the required documentation of financial resources to support the student for the duration of the visa. Those entering the country on student visas, their spouses and dependents, are ineligible for work permits, limiting

employment opportunities to campus jobs.

All international students are members of the International Student Association, which provides for peer support and some special social activities. Other cross-cultural experiences are made known to students as they become available.

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### ***Master of Sacred Theology***

Applications for the Master of Sacred Theology degree program are submitted to the Director of Admissions. Applicants are required to have completed the Master of Divinity

degree before enrollment in this program. The application process requires the same materials as those for the Master of Divinity and Master of Arts Programs.

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### ***Residency Requirement for Masters Degrees***

A minimum of one full academic year of attendance at Pittsburgh Theological Seminary ordinarily

is required for all masters programs.

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### ***Faculty Advisory System***

All students are assigned advisers selected by the Director of Admissions. An adviser's signature is required for class registration. Contact with the adviser is the student's responsibility. In the assignment of advisers, the requests of students for specific professors will be given preferential consideration.

The Director of the Master of Arts and the Master of Sacred Theology programs have the responsibility for counseling all Master of Arts and Master of Sacred Theology students in the selection of courses in order to insure a suitable variety of courses.



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## ***Doctor of Ministry***

Applications for the Doctor of Ministry degree are submitted to the Director of the Doctor of Ministry Program. The successful completion of the M.Div. degree or its equivalent from an accredited seminary or

divinity school is required for admission to the program. Applicants are also required to have completed a minimum of three years in ministry following the receipt of an M.Div.

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## ***The Application Process***

Applications to the Doctor of Ministry program must include:

1. Complete transcripts of all post-high school academic work.
2. Information regarding participation in non-degree continuing education or other post-Master of Divinity studies.
3. Assurance that the applicant will be engaged in some recognized ministerial position for the period of the program.
4. An endorsement from the applicant's Church Board or an ecclesiastical official, approving expenditure of the time called for by the program.
5. A listing of the applicant's ministerial experience to date.
6. A statement (500-1000 words) outlining reasons for wishing to enter the Doctor of Ministry program.
7. A five-page (double-spaced) reflection paper on some aspect of ministry (preaching, administration, pastoral care, education, etc.) demonstrating the integration of theology and critical thinking in the applicant's ministry.
8. Check or money order for \$25.00. This fee is not refundable.

## Academic Regulations

### Grading System

Grading in the Seminary is designed to provide an evaluation of the scholastic attainment of each student and a challenge for each student to work at his/her best.

#### 1. The Meaning of the grades given shall be as follows:

- A** 4.0 *Excellent* (90-100)
- B** 3.0 *Good* (80-89)
- C** 2.0 *Adequate* (70-79)
- D** 1.0 *Marginal* (60-69)
- F** 0.0 *Failure* (59 or below)
- P** *Pass* (Pass/Fail Course)

#### **WFA** *Withdrawal with Faculty Approval*

Upon the request of the student, the faculty can grant a WFA if special circumstances justify it. WFAs can be granted by the faculty only up until the due dates for grades to be delivered by the professors to the Registrar.

*There is no category of Incomplete.*

**2. The Quality Point Average** is determined by dividing the quality points by the number of credit hours taken (excluding credit hours for Pass grades).

**3. Average for Graduation.** For graduation with the M.Div., M.A. and S.T.M. degrees a C average (2.0) is required.

**4. Dismissal.** Two consecutive terms below 2.0 or three non-consecutive terms below 2.0 constitute reasons for dismissal by faculty action.

**5. Official Drop Dates.** Courses may be dropped or added during the first and second weeks of each term without penalty. Courses dropped during the third week through the fifth week carry a penalty of one-half of the tuition fee. Courses dropped after the official drop date require full payment and recording of a failing grade. All dropping of courses must be done officially through the Registrar's Office.

## ***Types of Courses***

### **1. Independent/Directed Study**

In addition to required and elective courses, students may do advanced work in a particular subject as Independent Study or Directed Study. An Independent Study is negotiated by a student with a faculty member with the permission of the Dean. A Directed Study is designed in the same way as an Independent Study course, but it is distinguished by the requirement of much closer tutorial work on the part of the professor. A further distinction is that Directed Study courses may involve more than one student. Both of these studies will be graded Pass/Fail, with a statement from the faculty member concerning the nature of the study and an evaluation of the student's performance. Normally, students may not enroll for more than one Independent Study or Directed Study per term or six per degree program.

### **2. Audit**

Pittsburgh Theological Seminary students may attend any course with the permission of the professor. Audit requires registration through the Registrar's Office. No record of audit is made on official transcripts.

### **3. Audit-Credit**

Students registered in a course for audit-credit are required to participate fully in reading, discussion, seminar and position papers, etc., but are not required

to write a final paper or examination. Satisfactory completion of these requirements leads to an audit-credit notation for the course on the official transcript. No grade is given for the course and no credit is given toward graduation. Audit-credit charge is one-half the regular tuition.

### **4. Pittsburgh Council on Higher Education**

Sixteen hours of graduate level work may be taken at PCHE member schools and may be included in the 111 M.Div. hours. Twelve PCHE hours may be included in the 72 M.A. hours and the 36 S.T.M. hours. These credits must be approved by the Dean of the Faculty. Registration and payment will be handled according to PCHE procedures for cross-registration at the graduate level. PCHE courses will be recorded with the grades given by host institution (A or B). Grades lower than B will not receive academic credit at Pittsburgh Seminary. (Further details regarding PCHE can be found on page 35). For complete information regarding student responsibilities and pertinent regulations, consult the "Academic Regulations" for Master of Divinity, Master of Arts and Master of Sacred Theology, which can be found in the *Pittsburgh Theological Seminary Student Handbook*.

# P e r s o n n e l

The members of the Pittsburgh Theological Seminary Faculty are committed to the scholarly, professional and personal preparation of men and women for Christian service in the Church. Many members of the Faculty are regular contributors to the Church's and world's scholarly knowledge through publications and participation in learned

societies in the Americas, Asia and Europe. In this way, the Faculty at Pittsburgh Theological Seminary contributes to the learning opportunity of students on campus and far away. The Faculty formulates the curriculum, directs the entire educational program and exercises general authority over the student body.

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## Faculty

**Carnegie Samuel Calian,**  
*Professor of Theology.* B.A., Occidental College; B.D., Princeton Theological Seminary; D.Theol., University of Basel

**Gonzalo Castillo-Cardenas,**  
*Associate Professor of Church and Society and Third World Studies.* B.D., Union Theological Seminary (Cuba); S.T.M., Union Theological Seminary (NY); Ph.D., Columbia University

**Ronald S. Cole-Turner,**  
*Associate Professor of Theology and Ethics.* B.A., Wheaton College; M.Div., Princeton Theological Seminary; Ph.D., Princeton Theological Seminary

**Stephen D. Crocco,** *Associate Professor of Bibliography and Director of the Library.* B.A., M.L.S., University of Pittsburgh; M.Div., Pittsburgh Theological Seminary; Th.M., Harvard Divinity School; M.A., Ph.D., Princeton University

**Linda M. Day,** *Assistant Professor of Old Testament Studies.* B.A., Harvard University; M.A., Eastern Baptist Theological Seminary; Ph.D., Princeton Theological Seminary

**Robert M. Ezzell,** *Assistant Professor of Homiletics.* B.A., Memphis State University; B.D., Lexington Theological Seminary; S.T.M., Yale Divinity School; M.A., Yale University

**Robert A. J. Gagnon,** *Assistant Professor of New Testament.* B.A., Dartmouth College; Th. M., Harvard Divinity School; Ph.D., Princeton Theological Seminary

**Donald E. Gowan,** *Robert C. Holland Professor of Old Testament.* B.A., University of South Dakota; B.D., University of Dubuque Theological Seminary; Ph.D., University of Chicago

**Byron H. Jackson**, *Louise and Perry Dick Associate Professor of Church Education and Director of Field Education*. B.A., Randolph-Macon College; M.Div., Union Theological Seminary (VA); Ed.D., Columbia University

**Jared Judd Jackson**, *Professor of Old Testament*. A.B., Harvard College; B.D., Episcopal Theological School; Th.D., Union Theological Seminary (NY)

**George H. Kehm**, *James Henry Snowden Professor of Systematic Theology*. B.S., Queens College (NY); B.D., Princeton Theological Seminary; S.T.M., Harvard Divinity School; Th.D., Harvard University

**Robert L. Kelley, Jr.**, *G. Albert Shoemaker Professor of Bible and Archaeology*. A.B., University of Pittsburgh; M.Div., Pittsburgh Theological Seminary; Th.M., Princeton Theological Seminary; M.A., Ph.D., Princeton University

**M. Harjie Likins**, *Associate Professor in Church and Ministry*. A.B., Cornell College (IA); B.D., Union Theological Seminary (NY); Ph.D., Columbia University

**Susan L. Nelson**, *Associate Professor of Theology*. B.A., University of Rochester; M.Div., Pittsburgh Theological Seminary; Ph.D., Claremont Graduate School

**Richard J. Oman**, *Howard C. Scharfe Professor of Homiletics*. B.A., University of Minnesota; B.D., Princeton Theological Seminary; Ph.D., New College, University of Edinburgh

**Charles B. Partee**, *P. C. Rossin Professor of Church History*. A.B., Maryville College; B.D., Austin Presbyterian Theological Seminary; M.A., University of Texas; Ph.D., Princeton Theological Seminary

**Ronald E. Peters**, *Associate Professor of Urban Ministry and Director of the Metro-Urban Ministry Institute*. B.A., Southern University; M.Div., Gordon-Conwell Theological Seminary; Ed.D., University of Massachusetts

**Andrew Purves**, *Hugh Thomson Kerr Associate Professor of Pastoral Theology*. M.A., B.D., University of Edinburgh; Th.M., Duke University Divinity School; Ph.D., New College, University of Edinburgh

**Martha Bowman Robbins**, *Associate Professor of Pastoral Care and Psychology*. B.A., Maryville College (MO); M.A., St. Louis University; Th.D., Harvard Divinity School

**Ronald H. Stone**, *John Witherspoon Professor of Christian Ethics*. B.A., Morningside College; B.D., Union Theological Seminary (NY); Ph.D., Columbia University

**Scott W. Sunquist**, *Associate Professor of World Mission and Evangelism*. B.A., University of North Carolina at Chapel Hill; M.Div., Gordon-Conwell Theological Seminary; Ph.D., Princeton Theological Seminary



**Bonnie B. Thurston, Associate Professor of New Testament.** B.A., Bethany College; M.A., Ph.D., University of Virginia

**John E. Wilson, Jr., Professor of Church History.** B.A., Emory University; B.D., Drew Theological School; Ph.D., Claremont Graduate School

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### ***Part-Time Faculty***

**Jason A. Barr, Jr., M.Div.;** Pastor, Macedonia Baptist Church, Pittsburgh, PA; Lecturer in Urban Studies

**Robert A. Chesnut, Ph.D.;** Pastor, East Liberty Presbyterian Church, Pittsburgh, PA; Lecturer in Urban Studies

**John W. Foester, M.Div.;** Stated Clerk, Kiskiminetas Presbytery, Kittanning, PA; Lecturer in Presbyterian Polity and Program

**Nancy T. Foltz, Ph.D.;** Ecclesiastical Leadership Consultant, Pittsburgh, PA; Lecturer in Educational Ministries

**Patricia S. Harbison, M.Div.;** Associate Pastor, Baldwin Community United Methodist Church, Pittsburgh, PA; Lecturer in Practical Theology

**Thomas W. Henderson, J.D.;** Attorney, Henderson and Goldberg, Pittsburgh, PA; Lecturer in Theology and Law in the Marketplace

**Beverly James, Ph.D.;** Pittsburgh, PA; Lecturer in Practical Theology and Communication

**Deborah A. Kania, M.S.;** Assistant Clinical Director, Speech and Hearing Clinic, University of Pittsburgh, Pittsburgh, PA; Lecturer in Homiletics - Voice and Speech Practicum

**Von Ewing Keairns, Ph.D.;** Arsenal Family and Children's Center, Pittsburgh, PA; Lecturer in Pastoral Care

**Nancy L. Lapp, M.A.;** Curator of Bible Lands Museum, Pittsburgh Theological Seminary; Lecturer in Archaeology and Hebrew

**David L. Mayo, M.Div.;** Pastor, Canonsburg United Presbyterian Church, Canonsburg, PA; Lecturer in New Testament

**John E. Mehl, Ph.D.;** Director of the Doctor of Ministry Program, Pittsburgh Theological Seminary; Lecturer in Church and Ministry

**Martha Orphe, D.Min.;** Director, Ward Home for Children, Pittsburgh, PA; Lecturer in Practical Theology

**Carol Divens Roth, M.Div.;** Interim Pastor, Waverly Presbyterian Church, Pittsburgh, PA; Lecturer in Practical Theology



**Harold E. Scott, Ph.D.;** Pittsburgh, PA; Lecturer in Administration

**John D. Sharick, D.Min.;** Executive Presbyter, Eastminster Presbytery, Youngstown, OH; Lecturer in Administration

**Mark Staitman, D.Min.;** Rabbi, Rodef Shalom Temple, Pittsburgh, PA; Lecturer in Ecumenics

**George E. Tutwiler, B.A.;** Minister of Music, Coraopolis United Methodist Church; Organist and Choirmaster, Pittsburgh Theological Seminary; Lecturer in Church Music and United Methodist Studies

**James A. Walther, Sr., Th.D.;** Professor Emeritus of New Testament Literature and Exegesis; Lecturer in Biblical Studies

**Walter E. Wiest, Ph.D.;** Professor Emeritus of Philosophy of Religion; Lecturer in Theology and Ethics

**Stephen M. Wilson, M.Div.;** Pastor, Oakmont Presbyterian Church, Oakmont, PA; Lecturer in Practical Theology

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### ***International Guest Faculty***

**K. C. Abraham, Ph.D.;** Professor of Theology and Ethics, United Theological College, Bangalore, India; Lecturer in Ethics

**Kenneth E. Bailey, Th.D.;** Research Professor of Middle Eastern New Testament Studies (TANTUR); Lecturer in New Testament

**C. K. Barrett, D.D.;** Professor of Divinity, Durham University, England; Lecturer in New Testament

**Alasdair I. C. Heron, D.Th.;** Professor of Reformed Theology, University of Erlangen-Nornberg, Germany; Lecturer in Theology

**Aurel Jivi, Ph.D.;** Professor of Church History, Romanian Orthodox Academy, Sibiu, Romania; Lecturer in Church History

**Ulrich Luz, D.Th.;** Professor of New Testament, University of Bern, Switzerland; Lecturer in New Testament

**Roderick A. F. MacKenzie, S.J.;** Professor Emeritus, Regis College, Toronto, Ontario, Canada; Lecturer in Old Testament

**Jürgen Moltmann, D.Th.;** Professor of Systematic Theology, Protestant Faculty, University of Tübingen; Lecturer in Perspectives of Reformed Theology

**Eric F. Osborn, Ph.D.;** Professor Emeritus, Queen's College, University of Melbourne, Australia; Lecturer in New Testament

**Petr Pokorny, Th.D.;** Professor of New Testament, The Protestant Theological Faculty of Charles University, Prague, Czech Republic; Lecturer in New Testament

**Eduard Schweizer, D.Th.;** Professor Emeritus, University of Zurich, Switzerland; Lecturer in New Testament

**Thomas F. Torrance, Ph.D.;** Professor Emeritus of Christian Dogmatics, University of Edinburgh, Scotland; Lecturer in Pastoral Care

---

### ***Emeriti***

**John M. Bald, Th.D.;** Professor Emeritus of Christian Ethics

**J. Gordon Chamberlin, Ed.D.;** Professor Emeritus of Education

**John H. Gerstner, Ph.D.;** Professor Emeritus of Church History

**Dikran Y. Hadidian, Th.M.;** Professor Emeritus of Bibliography/Librarian

**Douglas R. A. Hare, Th.D.;** William F. Orr Professor Emeritus of New Testament

**Gordon E. Jackson, Ph.D.;** Hugh Thomson Kerr Professor Emeritus of Pastoral Theology

**H. Eberhard von Waldow, D.Th.;** Professor Emeritus of Old Testament

**James A. Walther, Sr., Th.D.;** Professor Emeritus of New Testament Literature and Exegesis

**Walter E. Wiest, Ph.D.;** Professor Emeritus of Philosophy of Religion

---

### ***Honorary Professors***

**Howard M. Jamieson, Jr., Ph.D.;** Associate Professor of Biblical Theology (1960-1968), New Testament (1968-1971), Dean of Students (1961-1969), Acting Dean (1970), Interim President (1970)

**Donald G. Miller, Ph.D.;** President (1962-1970)

**Harold E. Scott, Ph.D.;** Associate Professor of Church and Ministry (1958-1979), Director of Senior Placement/Field Education (1962-1979)

## Administrative Officers

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**Richard J. Oman** *Vice President for Academic Affairs and Dean of Faculty*, B.A., University of Minnesota; B.D., Princeton Theological Seminary; Ph.D., New College, University of Edinburgh

**Richard B. Barnhart**, *Vice President for Development*, B.A., Westminster College; M.A., University of Pennsylvania; Ph.D., Carnegie Mellon University

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**Priscilla E. Boyd**, *Registrar*, B.S., Shippensburg University

**Stephen D. Crocco**, *Director of the Library*, B.A., M.L.S., University of Pittsburgh; M.Div., Pittsburgh Theological Seminary; Th.M., Harvard Divinity School; M.A., Ph.D., Princeton University

**Rosemary L. Dodson**, *Director of Placement*, B.A., The College of Wooster; M.Div., McCormick Theological Seminary; Ed.M., University of Rochester; M.A., Duquesne University; D. Min., Colgate-Rochester Divinity School

**Byron H. Jackson**, *Director of Field Education*, B.A., Randolph-Macon College; M.Div., Union Theological Seminary (VA); Ed.D., Columbia University

**Lisa D. Foster**, *Director of Alumni Relations*, B.A., Grove City College; M.Div., Pittsburgh Theological Seminary

**John E. Mehl**, *Director of the Doctor of Ministry Program*, B.A. Dartmouth College; M.Div., Pittsburgh Theological Seminary; Th.M., Union Theological Seminary (VA); Ph.D., University of Pittsburgh

**Ronald E. Peters**, *Director of the Metro-Urban Ministry Institute*, B.A., Southern University; M.Div., Gordon-Conwell Theological Seminary; Ed.D., University of Massachusetts

**Mary L. Serovy**, *Director of Admissions and Student Relations*, B.A., Carroll College; M.Div., Union Theological Seminary (NY)

**Mary Lee Talbot**, *Director of Continuing Education and Special Events*, B.A., The College of Wooster; M.Div., Andover Newton Theological School

**Sister Mary Wagner, C.D.P.**, *Director of Financial Aid*, B.Ed., Duquesne University; M.S., Clarion University of Pennsylvania

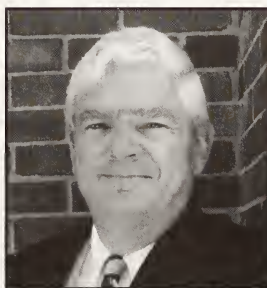
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## Staff

### President's Office



Carnegie Samuel Calian, *President* and Linda Smith, *Secretary to the President*



William Martin, *Director of  
the Center for Business,  
Religion and Professions*

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*John E. Mehl,  
Director, Doctor of  
Ministry Program*



*Mary Serovy,  
Director of  
Admissions*



*Nancy Behrenberg,  
Secretary to the  
Directors of  
Admissions and  
Doctor of Ministry  
Program*



*Priscilla Boyd,  
Registrar*



*Sister Mary Wagner,  
Director of Financial Aid*



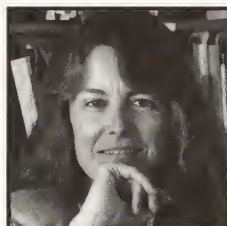
**Dean's Office (Continued)**



**Library Staff:** John Fry, J.E. Kellogg, *Volunteer/Technical Assistant*; Deborah Osterhout, *Acquisitions Assistant*; Betty Anderson, *Automation Assistant*; Pat Beam, Jayne Schneider, *Public Services Librarian (Retiring)*; Cassandra Brush, *Systems Librarian*; Stephen Crocco, *Librarian*



Stephen Crocco,  
*Librarian*



Cassandra Brush,  
*Systems Librarian*



Patricia Beam, *Head  
Cataloger/Manager  
Technical Services*



John Fry, *Automation  
Services Librarian*

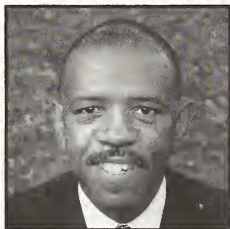


**Dean's Office (Continued)**



Mary Lee Talbot, *Director of Continuing Education and Special Events*

Rosemary Dodson,  
*Director of Placement*



Ronald E. Peters,  
*Director of Metro-Urban Institute*

Nancy L. Lapp  
*Curator of Bible Lands Museum*



**Dean's Office (Continued)**

**Faculty Secretaries:**  
Peggy Cooper, Ann  
Rutledge, Sandra Alcorn



*Nancy Hammond, Secretary for Continuing  
Education and Center for Business; H. Robina  
Leeper, Secretary for the Metro-Urban Institute*

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Richard Barnhart, *Vice-President for Development*



Judy Angleberger,  
*Associate Director for Development*



Lisa Dormire Foster,  
*Director of Alumni/ae and Seminary Relations*



Pat Forsythe, *Secretary to the Director of Alumni/ae*, Carolyn Meigs, *Gifts Records Clerk*, Peggy Wolstoncroft, *Secretary to the Vice-President for Development*, Rosetta Eybers, *Receptionist*

**Business Office**



**Douglas N. Clasper, Vice-President for Business Affairs**

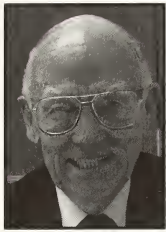


**James Lynn, Director of Computer Services**

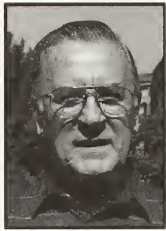


**Carol Spotts, Bookkeeper; Marinell Nagel, Secretary to the Vice-President for Business Affairs; Ellen Frisco, Bookkeeper**

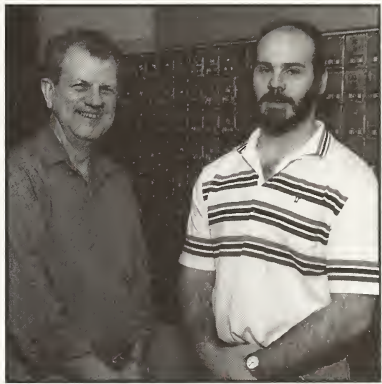
**Business Office (Continued)**



**Paul Schaughency,**  
*Personnel Consultant*



**Ed Long, Physical**  
*Plant Director*



**David Tamblyn,**  
*Mailroom Director,*  
**Daniel Holmes,**  
*Mailroom Assistant*



**Custodial Staff**  
*(clockwise from bottom left) - Dennis Devers, Custodian, Jerome Costelnock, Maintenance, Joe Mafrici, Maintenance, Cleotus Gaines, Custodian, Paul Windowski, Custodian, Robert Marnik, Stationery Engineer, John Bendszuk, Stationary Engineer, Bob Cieri, Custodian, Sandra Reed, Custodian*



**Business Office (Continued)**



**Playroom, (far left) -**  
Thuy Tran, Assistant  
Playroom Director;  
(far right) - Joyce  
Diamondstone,  
Playroom Director



**Cokesbury Bookstore -**  
Kevin Long, Bookstore  
Supervisor



**Cafeteria -**  
James Kos, Head Chef

## ***The Board of Directors 1995-96***

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*Vice Chairperson*

Member, Community  
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Member, Community  
Presbyterian Church of Ben  
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Vice President for Business  
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Pittsburgh Theological Seminary,  
Pittsburgh, Pennsylvania

**Henry C. Herchenroether, Jr.**

*Legal Counsel*

**Peter Y. Herchenroether**

*Associate Legal Counsel*

---

### ***Members***

**The Rev. H. Pat Albright**

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United Methodist Church,  
Pittsburgh, Pennsylvania

**Frank R. Bailey, Jr.**

Retired, Toad Hill Boat Shop,  
Stoneboro, Pennsylvania  
Member, The Presbyterian  
Church, Sewickley, Pennsylvania

**The Rev. Bruce A. Ballantine '94**

Associate Pastor, Oakmont  
Presbyterian Church, Oakmont  
Pennsylvania

**Bishop George W. Bashore**

Bishop, Western Pennsylvania  
Conference of The United  
Methodist Church,  
Mars, Pennsylvania

**The Rev. Gail E. Bowman**

Campus Minister, Spelman  
College, Atlanta, Georgia

**The Rev. Carnegie**

**Samuel Calian**

President and Professor of  
Theology, Pittsburgh  
Theological Seminary,  
Pittsburgh, Pennsylvania

**The Rev. John T. Campbell '74**

Pastor, Cross Roads Presbyterian Church, Gibsonia, Pennsylvania

**The Rev. Robbin R. Clouser '93**

Pastor, Faith United Church of Christ, Ridgway, Pennsylvania

**Robert D. Duncan**

Executive Vice President, PPG Industries, Inc., Pittsburgh, Pennsylvania, Member, Westminster Presbyterian Church, Pittsburgh, Pennsylvania

**Dr. David E. Epperson**

Dean of Graduate School of Social Work, University of Pittsburgh, Pittsburgh, Pennsylvania, Member, Macedonia Baptist Church, Pittsburgh, Pennsylvania

**The Rev. Richard M. Ferguson '55**

Volunteer Director, Bicentennial Fund Follow up Services, Presbyterian Church (U.S.A.), Louisville, Kentucky

**The Rev. Pamela L. Foster '84**

Acting Rector, Calvary Episcopal Church, Pittsburgh, Pennsylvania

**Angela M. Freeman**

Member, Wayside Presbyterian Church, Erie, Pennsylvania

**The Rev. John T. Galloway, Jr.**

Pastor, Wayne Presbyterian Church, Wayne, Pennsylvania

**The Rev. C. Kenneth Hall '54/'78**

Minister for Interpretation for the Presbyterian Foundation, Butler, Pennsylvania

**William S. Hansen**

Chairman, Hansen, Inc., Pittsburgh, Pennsylvania, Member, The Presbyterian Church, Sewickley, Pennsylvania

**The Rev. Carolyn J. Jones '77/89**

Executive Presbyter, Washington Presbytery, Washington, Pennsylvania

**The Rev. Jean L. Kiskaddon '79**

Stated Supply, Highlands Presbyterian Church, Cheyenne, Wyoming

**Sandra A. Lamb**

General Partner, Lazard Freres and Company, New York, New York

**James E. Lee**

Retired CEO, Gulf Oil/Chevron Corporation, Pittsburgh, Pennsylvania, Member, Fox Chapel Presbyterian Church, Pittsburgh, Pennsylvania

**The Rev. Russell E. Mase '61/'89,**

Pastor, First Presbyterian Church, Naples, Florida

**John B. McClay II**

Chairman and Chief Executive Officer, McClay, Inc., Pittsburgh, Pennsylvania, Member, Fox Chapel Presbyterian Church, Pittsburgh, Pennsylvania

**W. Craig McClelland**

President and CEO, Union Camp Corporation, Wayne, New Jersey, Member, West Side Presbyterian Church, Ridgewood, New Jersey

**Sandra J. McLaughlin**

Senior Vice President, Mellon Bank, Member, Shadyside Presbyterian Church, Pittsburgh, Pennsylvania

**Joan Kelley Merritt**

Retired, Chemistry and Physical Science Teacher, Member, Newport United Presbyterian Church, Bellevue, Washington

**The Rev. Kevin A. Neal '95**

Pastor, Mt. Olivet Presbyterian Church, Aliquippa, Pennsylvania

**Paul A. Neely**

Chairman, Arnheim & Neely, Inc., Pittsburgh, Pennsylvania, Member, Glenshaw Presbyterian Church, Glenshaw, Pennsylvania

**The Rev. Francis W. Park '57**

Pastor, Faith Presbyterian Church, Sun City, Arizona

**Mercedes G. Shoemaker**

Member, Beverly Heights United Presbyterian Church, Pittsburgh, Pennsylvania

**The Rev. George Walker Smith**

'56, Pastor, Christ United Presbyterian Church, San Diego, California

**Donald R. Vance**

Senior Vice President, Integra Financial Corporation, Pittsburgh, Pennsylvania, Member, Westminster Presbyterian Church, Pittsburgh, Pennsylvania

**Dr. Theodore R. Williams**

Professor of Chemistry, The College of Wooster, Wooster, Ohio, Member, First Presbyterian Church, Wooster, Ohio

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### ***Directors Emeriti/ae***

Donald C. Burnham

Sally Hillman Childs

Andrew R. Cochrane

St. Paul Epps

Merle E. Gilliland

Dwight Hanna

William R. Jackson, Sr.

Max A. Lauffer

Robert R. Lavelle

George D. Lockhart

The Rev. Clinton M. Marsh

Nathan W. Pearson

The Rev. Charles P. Robshaw

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### ***The John Anderson Award of Merit***

This award, named after one of the founders of the Seminary, recognizes the unique service and contribution of special friends of Pittsburgh Theological Seminary. Recipients of the award since its inception have been:

- 1986** Benjamin R. Fisher  
G. Albert Shoemaker
- 1987** Henrietta T. Campbell  
(in memory of  
Robert D. Campbell)
- 1989** Andrew R. Cochrane  
H. Parker Sharp
- 1990** Hugh Thomson Kerr, Jr. '34  
George D. Lockhart
- 1991** Henry C. Herchenroether, Jr.
- 1992** Dwight C. Hanna, M.D.
- 1993** Nathan W. Pearson
- 1994** James E. Lee  
James A. Walther, Sr.
- 1995** Mary Ellen and  
Harold E. Scott  
Louise and Perry J. Dick  
(Posthumously)



## Alumni/Alumnae

There are approximately twenty-nine hundred living alumni/ae of Pittsburgh Theological Seminary and its antecedent institutions. Since 1959, over three quarters of our graduates have entered the service of the church in parish-related ministries. Graduates of the Seminary also serve the church as college and university presidents, seminary and college faculty and as synod and presbytery executives and staff. Eleven living alumni/ae of the Seminary have held the highest elected office in the Presbyterian Church (U.S.A.), that of Moderator of the General Assembly, during the 20th Century.

### The Distinguished Alumni/ae Award

Each year the Alumni/ae Council receives nominations and selects the Distinguished Alumni/ae. Recipients of the award since its inception have been:

#### 1995

Neil M. Stevenson '55

#### 1994

Donald K. McKim '74

Linda Jo McKim '77

#### 1993

Bruce W. Thielemann '59

#### 1992

L. Gordon Tait '51

#### 1991

William P. Barker '50/'79

#### 1990

C. Kenneth Hall '54/'78

#### 1989

Richard K. Kennedy '44

#### 1988

William Boyd Grove '78

#### 1987

Evlyn W. Fulton '49

#### 1986

John M. Fife '67

#### 1985

Robert Meneilly '47

George Walker Smith '56

#### 1984

William Rusch '50/'75

#### 1983

T. David Parham, Jr. '44

#### 1982

Edwin B. Fairman '40

#### 1981

Platte T. Amstutz '08

#### 1980

None given

#### 1979

Fulton C. Kissick '50

#### 1978

William H. Kadel '38

Fred M. Rogers '62

**1977**

W. Don McClure '34  
John Bald '40  
J. Y. Jackson '28  
W. J. Harper McKnight '25  
Samuel W. Shane '28  
Robert F. Stevenson '44

**1976**

J. Lowrie Anderson '44  
Robert Wesson Gibson '21  
Clinton M. Marsh '44  
Frederick W. Evans '04  
James L. Kelso '18  
Clifford E. Barbour '22  
William B. Wilson '24  
John C. Smith '28  
Samuel C. Weir '29

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***Field Education Supervisors 1993-95*****Aslam Barket**

United Methodist Church  
Fairmont WV

**Jason Barr**

Macedonia Baptist Church  
Pittsburgh PA

**David Bashor**

Calvary Assembly of God  
Connellsville PA

**Robert W. Baur**

Mingo Park United  
Methodist Church  
Pittsburgh PA

**Lee P. Bittner**

Medical Center of Beaver  
County  
Darlington PA

**Wayne Blaser**

Poke Run Presbyterian Church  
Apollo PA

**Frank Bodnar**

First Bethel United Methodist  
Church  
Bethel Park PA

**Charles Cammarata**

Fairview Presbyterian Church  
Fairview PA

**George Van Campbell**

Evangelical Free Church  
Indiana PA

**Sylvia K. Carlson**

Redstone Highlands  
Greensburg PA

**A. T. Casson**

African Methodist  
Episcopal Church  
Weirton WV

**Robert A. Chesnut**

East Liberty Presbyterian Church  
Pittsburgh PA

**Paul Sang-wan Chun**

Korean United  
Presbyterian Church  
Pittsburgh PA

**Gary G. Close**

Puckety Presbyterian Church  
Lower Burrell PA

**Roberta Dunn**

Metropolitan Community Church  
Pittsburgh PA

**Donald E. Dutton**

Providence United  
Presbyterian Church  
Pittsburgh PA

**Dennis Finnegan**

Penn Hills Presbyterian Church  
Verona PA

**Madge Floyd**

First United Methodist Church  
Clarion PA

**Victor E. Fogelin**

Cheswick Presbyterian Church  
Cheswick PA

**Robert D. Forsythe**

Riverview United  
Presbyterian Church  
Pittsburgh PA

**Paul Alan Gaug**

Champion Presbyterian Church  
Warren OH

**Arthur J. Helin**

First Presbyterian Church  
Pittsburgh PA

**David Hook**

United Methodist Church  
Tittonville OH

**Daniel H. Hrach**

Bethany Presbyterian Church  
Bridgeville PA

**Linda M. Jaberg**

First Presbyterian Church  
Altoona PA

**F. Robert James**

Charleston United  
Methodist Church  
Sharon PA

**Ed Jenkins**

Hilltop United Methodist Church  
Madison PA

**Mary Jane Knapp**

Presbyterian Church (U.S.A.)  
Wheeling WV

**Kurt E. Landerholm**

United Methodist Church  
Shadyside OH

**J. H. Langley**

First United Methodist Church  
New Castle PA

**William R. LaVelle, Jr.**

First United Methodist Church  
Clarion PA

**Darnell Leonard**

East End Cooperative Ministry  
Pittsburgh PA

**Raymond Luber**

Summit Presbyterian Church  
Summit PA

**Gary J. Lyon**

Presbyterian Church (U.S.A.)  
Leechburg PA

**Karl E. McDonald**

Ken Mawr United  
Presbyterian Church  
McKees Rocks PA

**Judith A. Marker**

East End Cooperative Ministry  
Pittsburgh PA

**Richard Markle**

Avery United Methodist Church  
Washington PA

**Chris E. Marshall**

Glade Run United  
Presbyterian Church  
Valencia PA

**Judith L. Menk**

East Liberty Presbyterian Church  
Pittsburgh PA

**Arthur R. Merrell**

Shuman Juvenile  
Detention Center  
Pittsburgh PA

**Daniel B. Merry**

South Hills Interfaith Ministries  
Pittsburgh PA

**James B. Miller**

United Campus Ministry  
Pittsburgh PA

**John Miller**

Olmstead Manor  
Ludlow PA

**Johnnie Monroe**

Grace Memorial  
Presbyterian Church  
Pittsburgh PA

**Duane Morford**

Holiday Park  
United Methodist Church  
Pittsburgh PA

**C. Leonard Pate**

Glenshaw Valley  
Presbyterian Church  
Pittsburgh PA

**Jack Patrick**

Presbyterian Church (U.S.A.)  
Aliquippa PA

**Sharyn Peters**

East End Cooperative Ministry  
Pittsburgh PA

**Ann Mathews Philbrick**

Christ United  
Presbyterian Church  
Carnegie PA

**John Piper**

First United Methodist Church  
Waynesburg PA

**Catherine J. S. Purves**

Hoboken Presbyterian Church  
Pittsburgh PA

**John R. Rankin**

First Presbyterian Church  
California PA

**Leslie Reimer**

Children's Hospital  
Pittsburgh PA

**Roger Saunders**

Woodland Avenue United  
Methodist Church  
Punxsatawney PA

**Marion L. Silbert**

Newlonsburg  
Presbyterian Church  
Murrysville PA

**Timothy E. Spring**

North Hills Community  
Baptist Church  
Pittsburgh PA

**Charles M. Starr**

Shadyside Hospital  
Pittsburgh PA

**Richard D. Sweeney**

Elderton Presbyterian Church  
Elderton PA

**Francis E. Tennies**

Crafton United  
Presbyterian Church  
Pittsburgh PA

**Paul Thwaite**

Presbyterian Church (U.S.A.)  
Oil City PA

**Aimee Twigg**

United Methodist Church  
Franklin PA

**Rene Waun**

First United Methodist Church  
Pittsburgh PA

**Peter D. Weaver**

First United Methodist Church  
Pittsburgh PA

**Alexander Wilson**

East Main Presbyterian Church  
Grove City PA

**Philip Wilson**

Swissvale United  
Methodist Church  
Pittsburgh PA

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## ***Directions to Pittsburgh Theological Seminary***

### ***By Car***

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#### **From the North and East**

Take Pennsylvania Turnpike (I-76) to Interchange #5 (Route 28). Follow Route 28 south to the Highland Park Bridge exit. This will be the first exit to the left as you are travelling south on Route 28. Proceed across the Highland Park Bridge. \*\* Get in the right hand lane on the bridge and come off on the Butler Street exit. Turn left at the light onto Hill Road (it comes up very quickly). The road will wind up the hill past the Pittsburgh Zoo and make a sharp hairpin turn to the right near the top (you'll see a "Stop Except for Right Turn" sign). The next intersection is Bunker Hill Street where you will turn left. The street at the top of the hill is Highland Avenue; turn right. Proceed down Highland Avenue to the Seminary which is located on the left, one and one-half blocks past the first traffic signal.

#### **From the Southwest**

Take Interstate 279 to Pittsburgh; go through the Fort Pitt Tunnel and over the bridge, bearing to the right out Interstate 376 to the Forbes Avenue (Oakland) exit. Down Forbes Avenue to the tenth traffic signal (Bellefield Avenue). Turn left, then turn right at the next light onto Fifth Avenue. The tenth traffic signal on Fifth is Highland Avenue. Turn left at Highland and continue through

seven traffic signals to the Seminary, on the right. Enter the grounds at the drive beside the sign. The parking lot is behind the chapel.

#### **From the West**

Take Pennsylvania Turnpike exit # 4 south (Butler Valley) which will put you on Route 8. Take Route 8 south to Route 28 east (the Allegheny Valley Expressway). Take the Highland Park Bridge exit (a right exit), going across the bridge. Follow the directions for "From the North and East" from the asterisks (\*\*) on to the Seminary.

***Please keep in mind that the Pennsylvania Turnpike is a toll road.***

#### ***From the Airport***

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From the Pittsburgh International Airport take a bus, taxi or Airport Limousine to downtown and the William Penn Hotel. At William Penn ask directions to the 71B Highland Park bus, which stops in front of the Seminary.

• *If you should arrive on campus after things look pretty quiet, look for a Security Guard to help assist you in getting to your final destination. The phone number for the Security Guard is 889-2208.*





Pittsburgh  
Theological  
Seminary

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616 North Highland Avenue  
Pittsburgh, PA 15206-2596  
Phone: (412) 362-5610  
1-800-451-4194 (Admissions Office)  
Fax: (412) 363-3260

Barbour Library



3 5206 00326 8887